THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Sunday Morning's Walk.

'T WAS morning when I walk'd abroad, the day which God hath blest,
When on the world its Maker calls to keep his holy rest:
The spirit of the time I felt; and nature seem'd to say,
It was the day of God's delight, his works' thanksgiving-day.

My pathway thro' the garden led: the bees in nature's prime
Lurk'd in the apple's clustering bloom, and suck'd the scented thyme:
And as with humming sound to cull their morning meal they flew,
The hum appear'd a morning hymn to God their Maker due.

My pathway led along the coombe, the woodland, and the hill;
And every bird of every wing was singing sweet and shrill:
The throstle caroll'd in the bush, the skylark from the air;
They seem'd as if they all would fain their Maker's love declare.

My path along the hedge-row lay, the tangled copse among:
The violet spread its snow-white breast, its head the hare-bell hung:
Their hues so fair, their soft array, their fresh and fragrant smell,
All seem'd without the aid of speech the Maker's praise to tell.

My pathway lay along the meads, with babbling runnels fed,
Where bleating flocks and lowing herds were o'er the pasture spread:
And bleating flock and lowing herd, which cropp'd the verdant food,
With babbling runnels seem'd to join, and speak their Maker good.

Along the corn-fields lay my path: the promised harvest's pride
The hollow of the valleys fill'd, and clothed the mountain's side:
And, as it bow'd and waved its head, brush'd by the zephyr's wing,
In honor of the harvest's Lord it seem'd to laugh and sing.

Along the strand my pathway led, the salt seashore beside,
Where from his throne the sun look'd down, and lit the golden tide:
And as the billows danced and shone, beneath his sparkling rays,
They seem'd to clap their hands for joy, and shout the Maker's praise.

My path led onward to the church: what things were present there?
Sounds of exceeding great delight? a scene surpassing fair?
There those who bore a living soul, with reason's stamp impress,
And tongues to speak articulate the yearnings of the breast;

Alas, to their salvation's Rock though call'd to shout and sing,
And with the voice of triumph praise the everlasting King,
Back from the heart-enlivening strain with listless silence hung,
As if a door confined their lips, and chains withheld their tongue.

Not thus the Church would fain of old the pealing anthem swell,
One feeble voice upraised the mute assembly's joy to tell;
But rich and poor, the young and old, the peasant and the sage,
Of every quality combined, each sex, and every age,

Their psalms and hymns and holy songs like mighty thunders roll'd,
While rapture, which the spirit felt, the tongue spontaneous told;
Pour'd forth the song of thanksgiving till all the temple rang,
And like the voice of many floods their hallelujahs sang.

Such sounds the sons of God pour forth, one spirit and one voice,
Where round the throne the cherubim and seraphim rejoice:
Ten thousand times ten thousand there awake the sacred song,
And thousand thousands numberless the hosannas loud prolong.

And shall such sounds in heaven be heard from God's celestial train,
No voice exempt, no tongue but joins the gratulating strain:
And do not sounds like these, the sounds of holy, heart-felt, mirth,
The candidates for heavenly joys befit the sons of earth?

O, are there those who when the name of God their voice requires,
To sing his glory in the words which God himself inspires,
With cold indifference sit them down, nor deign the voice to raise,
Nor move the tongue, nor ope the lip, to sing their Maker's praise:

Tho' prompt the live-long hour to wake notes of the tuneful art,
Which win the crowds' enamor'd ear, but speak not to the heart;
To trill the light, the meaningless, perchance the guilty strain,
The libertine's seductive lay, the skeptic's rhime profane?

Shame, shame on such! a wiser way and worthier may they learn,
Not from the seraph hosts alone, who round God's altar burn,
But from the meaner things of God, which never cease to show
His love, as best they may, by whom they live, and move, and grow.

The herd, the flock, the warbled song of birds, the humming bee,
The scented flower, the running brook, the bright and billowy sea,
In feeling's ear their powers of praise employ, as best they can,
And all the sullenness reprove of dull unthankful man.

Lord, grant me grace the powers thou giv'st, how weak soe'er they be,
Well pleased, to proffer as most due, in celebrating thee!
'T is thou hast form'd the thinking soul, and thou the speaking voice:
In what, if not in thee, O Lord, should soul and speech rejoice?

Thy works all praise thee! noblest work of thine, bid man arise,
And in the general chorus join of earth, and sea, and skies!
Rude though it be, the artless psalm with thee acceptance finds,
Pour'd forth from good and honest hearts, from meek and willing minds.

"Lord God Almighty, King of saints," who only can'st of right
The blessing and the honor claim, the glory and the might;
Though none can praise thee worthily, yet who shall stint thy praise?
For "great and marvellous thy works, and just and true thy ways!"

Bishop Mant.

INTERPRETATION OF SCRIPTURE.

For the Churchman.

ON THE ASCRIPTION OF THE PARTS, AFFECTIONS, AND ACTIONS OF CREATURES TO THE DEITY.

FIGURATIVE language pervades the Scriptures, and, in a degree, all written and oral signs of thought. In proportion as the expression of ideas is freed from reference to sensible objects, is style considered abstract. At the same time, from the construction of our minds, and from our place in creation, abstract ideas are less easily conceived than those suggested by material objects. Closely connected with this law of our nature, is a principle of education—education in its largest sense,—the principle, viz. of informing the soul by the combination of new ideas with the old, and of explaining by known things those which are unknown. The exercise of the principle may be daily observed in the instruction of young or ignorant persons; and to proceed at once from mean to sublime subjects, it is conspicuous in the instruction of men by the Spirit of God. The Eternal, in leading his children from a familiarity with perishable scenes, to the contemplation and love of a spiritual world and holy attributes, vouchsafes to adapt his revelations to their capacities. Now, with God himself, who is one eternal mind, extended as well through unending duration, as through infinite space, any style of communication is unnecessary. As he was pleased, however, among the wonders of his creative power to produce a being who should use what we call language, who should measure what we call time, and who should appreciate the respective properties of various objects; he, in order that we may comprehend what he reveals, applies to himself, to his actions, and to divine things, terms like those whereby we designate our own persons, parts, passions and conduct. And the metaphor by which what properly pertains to creatures, and particularly to man, is transferred to God and divine things, is technically called *anthrôpopatheia*. It may also be named 'condescension;' because, in sacred communications, Jehovah, if we may so speak, descends to us, and utters his heavenly mysteries in human words.

Of the use of this figure, it is intended to adduce a few examples from the sacred Scriptures; and, for the sake of method, to arrange them chiefly under three heads, the *parts*, *affections*, and *actions* of men and other creatures.

1. The human parts are ascribed to God.—The Scriptures speak of his head; and the Father is called the head of Christ, in respect of the Son's human nature and mediatorial office, the functions of which were all executed by the Saviour, while he represents the invention and guidance of the plan as emanating from him who is first in order: for the *head*, from its situation, denotes *pre-eminence*, and excels in dignity the whole body, by means of the senses, the reason, and its government of the other parts.

"Their angels," it is written, "do always behold the face of my Father in heaven." Divest the sentence of its figurative, though more palpable form, and the same truth is expressed in the words—"Their angels are familiar or intimate with the Father."

Suitably to the common associations of our minds is a *hand* attributed to God; and "the right hand of God" is a scriptural mode of speech, eminently denoting the divine *power*, and not unfrequently the *Infinite* himself. It is in this latter sense that Christ is said to sit at the right hand of God: for, although exalted, in relation to his humanity, we may not suppose that he is elevated to a peculiar location in heaven, but rather invested with power and universal dominion.—So, does inspiration stoop to the level of human comprehension, when it alludes to the essence or the nature of God, by presenting a *heart* susceptible of emotions; when it describes his philanthropy, and his tenderness toward inexperienced Christians, under the image of a Shepherd carrying the lambs in his *bosom;* when it speaks of his *feet*, as of the means of conveying to certain parts of his territories, Him who fills every recess, and inhabiteth eternity.

The simplicity and truth of the words of Flacius are equalled only by their piety. "Incomprehensible," says he, "are the works and actions of the holy One: nor could we attain any knowledge of them, unless sacred writ should use those forms, in speaking of God, which apply to human affairs. Wherefore, it pleased the Holy Ghost, the author of the Scriptures, on account of the weakness of our faculties, to lisp in our way, and, by signs and words, to deal more kindly and lowly than is most natural to so great majesty."

These few specimens of anthropopathic language in the divine communications being briefly examined, let us remark the ascriptions to God of the affections of men. And here we may be indulged with the observation, that it is of high importance, in the ordinary use of this and of all metaphor, regarding the divine Majesty, that the medium of similitude be examined and expressed with care, so that nothing abject or inappropriate be imputed to Him who is jealous of his honor, and whom the heaven of heavens cannot contain. *Affections* are, indeed, attributed to the Almighty. But when we read of those affections, we are to conceive them far more pure and holy than human affections, purged from all weakness or defect, not the uncertain result of accident, but the necessary prop of his being and nature. *To exemplify;* whenever sadness and grief of soul are predicated of the Lord, they indicate no such dejection as bows the spirits of men; they indicate his *disapprobation* and the *removal* of his *favor*.—If penitence be affirmed of the Immutable, think not that his mind is agitated by regret or anguish, arising from a perception of error, or a consciousness of ill-regulated decrees: suppose rather, that displeasure against sin, and the consequent infliction of punishment, are embodied in the thought, and that such a term was appropriated, because similar consequences succeed human remorse. The Deity is essentially removed from the influence of his creatures' malice, and of necessity unaffected by their crimes. His repentance, therefore, implies no change in his purpose, but a predetermined interruption of the uniformity of his acts, ensuing either human transgression or human penitence.—If 'the zeal' or 'jealousy of the Lord' be language familiar to him who searches the Scriptures, the enlightened reader will recognise in it a declaration of God's ardent love toward believers, his concern for their safety and happiness, and his indignation against his enemies. "Then will the Lord be *jealous* for his land, and *pity* his people."—We read, again, of divine wrath, revenge, hatred. It has been deemed matter of doubt, whether these affections are properly referred to the figure under consideration; and it is justly alleged that God is angry, with reason, against sinners, takes vengeance and awards punishment. On the other hand, we are disposed to question the accuracy of ascribing any affections to the Deity, except by way of metaphor. And in whatever view their application be regarded, no imperfection, no turbulence, no change may be included in the idea: for it is, at once, a rule of theologians and the dictate of piety, that "the things transferred from creatures to God, be first purged of all imperfections, and then that which is perfect applied to him."

In entering upon the third topic, it would be vain to attempt to follow the numerous classes into which philologers divide the actions ascribed to the Godhead, and nothing more than mere strictures can be offered.

We are informed, in the book of Genesis, that the Almighty said to Abraham, after the offer of his Son, "Now, I know that thou fearest God." The Omniscient knew his heart before. How, then, does he say, "*Now, I know?*" Simply, because he deigned to proclaim, after the manner of men, the fact, that so illustrious an example of faith and obedience had never before been exhibited by the father of the faithful.—Beside knowledge, ignorance is affirmed of the Supreme Being; and the repugnance immediately felt, in every pure mind, to an ascription so bold as this appears, when stripped of all associations, and presented in solitary relief, is a satisfactory evidence that it is not to be assumed in its literal sense, and that, when it occurs, it expresses *abhorrence* or *dislike;* as in the sentence of condemnation, "Depart from me, ye workers of iniquity; I never knew you." And, with similar restrictions, will we guard the interpretation of passages that speak of his remembrance and forgetfulness of the sins of the people.—Again, with respect to external actions; God is said to breathe, to hiss, to exclaim, on some occasions, to speak, metaphorically; to perform specified actions with the several parts of the body; and together with these, locomotion and the operations of the senses are attributed to him.

Another part of this single figure is that which applies the names of inferior creatures to the Creator—the names of animate and inanimate things. At one time Jesus Christ is called "the Lamb," on account of his *immolation* for the sins of the world, which, as types, the lambs sacrificed under the Mosaic economy prefigured. By the Psalmist's inspired description of the Messiah's humiliation, he names himself a "worm," thereby graphically marking his exposure to extreme contempt while hanging upon the cross. At another time, he is the "Lion of the tribe of Judah," who, by his holy fortitude and divine strength, rent the confinements of the tomb, conquered a hostile world, and trampled upon sin and Satan and death.

Many beautiful metaphors are drawn from the vegetable kingdom; and the instances of their employment are generally so happy and so clear, as to render illustration superfluous. Now by Ezekiel, now by Isaiah, and now by himself, the Messiah is designated as a goodly *cedar*, a *root* of Jesse, and a *vine*.

We have done with examples. It would require a volume to examine this subject in all its length and breadth, and to explain its foundation, its use, and the relations it involves, with the care it so well deserves. We have something to say regarding the objections made to its use by unbelievers, who ask, with impious taunts, If this becomes a God? The character of this figure, and the divine goodness in employing it, will be more truly estimated, if we contemplate *his* nature and our own. He whose voice is heard in the thunder of heaven, or the secret monitions of conscience, needs not a mouth or lips or tongue. Of what service were eyes to Him who is an omniscient spirit? or feet, to an infinitely present Being? or arms, to the omnipotent Jehovah? Can the instruments of human labor, or the appendages of human condition, aid the movements or adorn the state of Him who formed the worlds from nothing, and for whose pleasure they are and were created?—Why, then, the use of metaphoric diction, by the Holy Ghost? Your own nature furnishes an answer. God has chosen to create an order of finite beings. To that order, upon the extended theatre of the universe, belong certain privileges, duties, habits; just as well as to the different grades and stations in common life. Our sphere of action is bounded: and the defined limits of human research cannot be passed by human intellect. And while it is an incongruity for unprofitable servants to obtrude themselves, unbidden, into their Lord's mysteries; it is a condescension, on his part, to address them in intelligible terms, that they may know how to obey his will, and secure their own peace.

But, beside the duty of submission, arising from our dependent state, the fit adaptation of such a style to our *nature*, need not be overlooked. The mind is tardy in conceiving abstractions: and an apt allusion imprints thought with force and point. When our Saviour, in one of his last and most touching discourses, would unmask and characterize the perfidy of the traitor, who returned evil for good, he uses, with David, the comparison of a restive, ill-natured horse, that sometimes kicks even the person who feeds him.—"He that eateth bread with me, hath lifted up his heel against me:" and by this similitude, the heinousness of Judas' treachery was distinctly and almost tangibly portrayed to their minds.—Who can remain unaffected by that inimitably beautiful and simple metaphor, "I am the vine, and ye are the branches?"—Or, who is not aroused into sympathy with the grandeur of the allusion to the "Lion of the tribe of Judah?"

And not only do we draw a favorable inference with regard to these scriptural tropes, from their aptness and felicity in engaging the imagination of man; but we insist on their indispensable advantage, in the divine instruction. Suppose that "babes in Christ" were at once led to the investigation of the most abstruse doctrines of religion, when they have need to be taught the first principles of the oracles of God, repentance, faith, baptism; this would be to them a strange and unintelligible jargon. So it is, in the relation of mankind to all spiritual truth. New thoughts are conveyed by associating them with ideas already received and understood: and, by the medium of material things, are we acquainted with heavenly things, and, in a figure, introduced into those vast libraries of divine knowledge, the riches of whose wisdom shall gradually and eternally enlarge the soul.

Although it is not a reasonable subject of astonishment that men endeavor to explore the profoundest themes; yet, these and like reflections evince the folly of pursuing speculation upon God's dealings, into the region of skepticism. In the scenes of the universe, the suggestion of piety accords with the dictate of common sense in the transactions of life,—he who withdraws from his proper station, and enters into one of which he is ignorant, exposes himself to error, perhaps to ruin. We admire the reply of St. Peter, on an occasion when our Lord had told his disciples, "Except ye *eat* the *flesh* of the Son of man, and *drink* his *blood*, ye have no life in you." This seemed to many of them a hard saying, and "from that time," it is recorded, "many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

MISCELLANY.

THE SCRIPTURE READER.

THE English 'Scripture Reader Society' has for several years been laboring without much notoriety, but with interesting effect and success, for the diffusion of scriptural truth in Ireland. It adopts the system of dispersing through the country humble, pious men, who, in the garb, and with the manners of the peasantry, go from house to house, reading and talking with individuals and families from the word of God. They do not itinerate or preach, but go about quietly among the people in a limited district, under the management of a superintendent, generally the clergyman of the parish. The plan has the general approbation of the clergy and other active friends of religion, and seems wise and suitable, beside possessing the additional recommendation of being cheap.

In the south of Ireland, there are some districts hardly known at all out of the island, and indeed but little in it. They are, however, in many respects interesting—to the lover of the picturesque and wild in scenery, as well as to him who pursues a higher object. The mighty swell of the Atlantic, which, with one unbroken wave from the coast of Newfoundland, has been for ages rolling against our western boundary, has formed several great bays, running perhaps twenty miles inland, and separated from each other by large and lofty promontories. To one of the latter I now allude; it is wild, rocky and romantic in its scenery of sea and mountain; and amid its general barrenness and roughness, has many fertile spots, which are all thickly inhabited by a very poor, yet contented peasantry; every bit that will grow any thing better than heath, is laid under contribution for the potato, while along the shore, the numerous hamlets are much supported by a means of subsistence at once uncertain, and yet never-failing, sea-fishing. The great majority are Roman Catholics, though a more than usual number of poor Protestants are scattered through them; in two large adjoining parishes there are, I believe, two thousand of the latter.

In the remoter part of this district, one of the readers is now employed: he is a young man, a native mountaineer, within a few years brought out of Popery, by the blessing of God, on the perusal of a Testament given to him by the curate of the parish, a minister of piety and energy. He is naturally highly intelligent, and very affectionate and ardent in his disposition. When the light of truth shone into his mind, he became most desirous to spread it, and first he talked and read with his neighbors during the intervals of labor, and then was employed by the curate as an occasional Reader and Sunday School Teacher. A friend, who at this time was in the neighborhood, rambling on a summer's day among the hills, many of which command beautiful views of the sea, as it stretches in the distance into the ocean, or is broken more near by a variety of islands and rocky headlands, met coming down a mountain pass, rather a wild looking lad, leading a rough pony, with a back load of turf. Appearing intelligent, she spoke to him, and her surprise and pleasure were equal, when she found that he seemed to know all parts of the Bible, as well as to have clear views of divine truth. This was D——, who was shortly after sent up to Dublin for examination, and has since been laboring as a reader in his native district. On Sundays he is superintendent, and almost teacher of a Sabbath School among the hills, about six miles from the church, of which the curate says in a letter to the society, "One third of the pupils are adults, who have lately learned to read; some of them are converts to the Protestant faith, and give proofs of a sound conversion to God. I have set this young man over this school, and under his care it has increased from 40 to 70. As he resides with his mother in the midst of a large hamlet, above six miles from my residence, he is a great blessing to that place; almost every night, and sometimes till after midnight, he reads and explains the Scriptures to his neighbors, and as the people flock in from the surrounding houses, he sometimes has a party of 60 persons of both creeds; this arises from the anxiety of the people to hear the word of God, and not from any wish on his part to transgress the rule which forbids preaching. I am not aware of his being hindered in his duty. One night, indeed, some idle persons collected round the house where he was reading, and used threatening language. And it is a delightful circumstance to record, that the master of the house, a Roman Catholic, knelt down and prayed for those outside, who were endeavoring to interrupt their devout exercise, and the people soon after ceased their clamor."

An extract from this Reader's daily Journal may be interesting, as showing the nature of the work in which he is engaged, as well as his qualifications for it.

September 9th, 1832—"visited A——, eight in family, Roman Catholics, read Romans fifth chapter, spoke on justification through faith. I told them there is no other way to save the sinner, but by the blood of Jesus, which cleanseth us from all sin. He said he thinks there are venial and mortal sins. I told him not to think so any longer: hear the Scripture account of sin—all unrighteousness is sin, sin is the transgression of the law, tribulation and anguish upon the soul of every man that doeth unrighteousness—he that breaketh one commandment is guilty of all. So, my dear friends, there is no sin venial; but for the smallest sin we will be damned, if not washed in the blood of Jesus. As a small leak would drown a ship as well as a whole plank out of her, unless it be repaired; so will we perish, unless we are healed by faith in the merits of Jesus. My dear friend, Jesus counted no sin venial. I asked him, does he think he is a sinner: he said at the rate I spoke he was a great sinner. I told him they were not my words, but the words of the Lord Jesus Christ, who would be his judge at the last day. If ye die in your sins, where I am ye never can come, says Christ. Look to Jesus while it is day, for the night cometh: pray to God to open your eyes to know the truth, lest you open them in hell, like the rich man, where you will never hear the voice of Christ inviting the weary and heavy laden to come to him for pardon. How awful was it for the man who had not on the wedding garment, he was cast into outer darkness; that means, he had not the garment of the righteousness of Christ, and was not washed in his blood: therefore, look to Jesus while he may be found; that is, while we have life. He told me he found great benefit in what I read, and he came with me, talking to me about his soul."—*Friendly Visitor.*

SUNDAY SCHOOL UNIONS.

From the Christian Advocate and Journal.

"*Peculiarities of the American Sunday School Union.*—It embraces members who belong to the following denominations of Christians:—Baptists, Episcopalians, Methodists, Presbyterians, Moravians, Dutch Reformed, Congregationalists, Lutherans, Friends, German Reformed, and others."

The quotation above is taken from the American Sunday School Journal of July 10.

We deeply regret the above statement by the American Sunday School Union, because they do certainly know that the Methodist Episcopal Church has officially declared that it makes a wrong impression, detrimental to her interest and action in the common cause of Sunday Schools in America, the interests of which the American Union professes so ardently to desire. Why then should the American Union put forth the statement above, which is calculated to mislead the public mind? Is it not obviously intended to make an impression that the various denominations mentioned are equally interested in the American Sunday School Union? If this impression is made, the least we can say of it is, that *it is a false impression.* If the above statement is not intended to make this impression, why put it forth, when it operates to the injury of so many Churches?

The American Sunday School Union does certainly know, that the Protestant Episcopal, the Reformed Dutch, the Baptist, and the Methodist Churches; and the Friends, or Quakers, have their own Sunday School unions, or societies; and that these Churches have officially and loudly called upon their own friends to rally around their own unions, and assist them in publishing their own books, and instructing their own children and youth. Why then should the American Sunday School Union persist in a declaration, repeating it a thousand times, which is calculated to divide the friends of *these* unions from their own Church associations? It is wrong; it is morally wrong. And we call upon the American Union to desist from this declaration in reference to those Churches which have their own unions, and are calling on their own friends for unity and help. This will give peace in all the land, and allow each Church, under its own "ecclesiastical control," to use the words of Dr. Miller, of Princeton, to cultivate the field of labor which is assigned by Providence, and to co-operate mutually for the assistance of each other. This has been the desire of the Methodist Episcopal Church from the first.

We have been forcibly struck with two or three things, in the collisions of the American Sunday School Union with the Church unions. The one is the fact that there is not a Presbyterian or Congregational union in the land! How is this? No agent of the American Sunday School Union ever reports any schools as having become auxiliary to the Presbyterians or Congregationalists. Why is this? Have these Churches no interest in Sunday Schools? The truth is, that the American Sunday School Union is *their* union. This cannot be denied. Their whole Sunday School interest centres there: they have no interest any where else. This cannot be said of any other Church in the land. How then can it be true, that each Church is equally interested in the American Sunday School Union? It is a mistake. It is a palpable misapprehension. Look at the list of officers and members, and their great ascendency will be seen. They hold the scale-beams; but it would be very convenient to attach the other Churches, in order to adjust the balance. It remains for the other Churches to say whether they will allow themselves to be thus attached.

We have also been struck with another oft-repeated statement of the American Sunday School Union, but which we have never chosen to comment upon until now: it is, *that their publications are free from sectarianism.* We have taken some pains to examine this matter, and deliberately promise, if the American Union shall desire it, to show the great features of Calvinism distinctly set forth in their publications. The popular "Union Questions" cannot be asked and answered without developing the prominent doctrines of Calvinism. We know what we have written, and are prepared to answer if called upon properly.

Finally, we say in the sincerity of our hearts, that we deeply regret the necessity which compels us to write these things. If the American Union will cease to make such statements as tend to cripple our efforts, by dividing our friends, we shall cease to write thus; and we shall rejoice, as we always have, in their success to do good.

Friends, brethren; be not divided: be not subsidized for the benefit of others: resist every attempt at union, *upon principles where you have not, and cannot have equality, success, and safety.*

THE PRESS AND POPERY.

"HEREBY tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected and with finger pointed, and all through the benefit of printing. Wherefore I suppose that either the Pope must abolish printing, or seek a new world to reign over, or else, as this world standeth, printing doubtless will abolish him. But the Pope and all his college of Cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Huss and others, God hath opened the *press* to preach, whose voice the Pope is never able to stop with all the power of his triple crown. By this printing, as by gift of tongues, and as by the singular organ of the Holy Spirit, the doctrine of the Gospel soundeth to all nations and countries under heaven; and what God revealed unto one man is dispersed to many, and what is known to one nation is opened to all."—*John Fox.*

UNJUST CENSURE.

WHEN points are discussed on which Christians *differ* from each other, it is important that they should never suffer themselves (as is too often the case) to lose sight of the points wherein they *agree*. And when different persons come to the same conclusion for different reasons, though it is allowable, charitably and fairly to debate the question—Who has the best reason for what he thinks or does?—we should beware of charging our neighbor with not believing what he professes, merely because he does not believe it on the same grounds with ourselves. When the woman of Samaria testified of our Lord as the Christ, because he had told her the principal events of her private life, many of the Samaritans, we are told, believed in him, on the sayings of the woman—(John iv.)—but many more doubted, till they were convinced by his preaching; "and said unto the woman, now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ." Now, it is not unlikely that these two parties may have been tempted to blame each other, the one, for foolish credulity, in believing on the woman's testimony, before they had heard Jesus; the other, for want of faith, in not being at once satisfied with that testimony. But if each party had gone on to accuse the other of being, for this reason, no true believers in Jesus, nor worthy to be received into the fellowship of his disciples, both parties would have lost him, as long as they manifested such an unchristian spirit.—*Whately.*

ERRORS OF GOOD MEN.

ARCHBISHOP LEIGHTON used to pray to be delivered "from the errors of wise men, yea and of good men." In proportion to the influence which men have gained by their general intelligence, or even by their piety, is the danger of their example if they fall into mistakes. A history of the injury done by good men to the cause of religion, by their indiscretions, misapprehensions, and want of judgment, would be a curious and instructive work. "Great men," said the son of Barachel, "are not always wise:" neither are good men. We cannot question the conscientiousness of many, who oppose all the forms of religious benevolence as but types of anti-christ.

But they know not what they do. Let this recollection be sufficient to repress every feeling of unkindness or suspicion which may rise in the heart of those who may be disposed to thank God sincerely that in this respect they are not as others.—*S. S. Journal.*

PRIDE.

When pride cometh, then cometh shame: but with the lowly is wisdom.—*Proverbs* xi. 2.

Said a mother to her little daughter, "I am sorry to see you so proud." "Proud!" said the little girl in reply, "I am not proud, Ma; I always feel *ashamed*."

In the answer of this little girl we find sufficient food for reflection. There are but very few who feel elated with what they possess, but most, if not all, feel ashamed of what they have. Let us analyze this feeling of shame, and we find its foundation in pride. It is the pride of the heart which causes this feeling of shame when our neighbor possesses things superior to our own. This is verified in experience; for those persons who feel this shame, feel the elation, *the lifting up* of the heart when they are superior. This sense of shame has not been sufficiently distinguished from modesty, and under the name of modesty has been considered a praise-worthy feeling. It becomes thinking men and Christians to search into the heart and separate the evil from the good, so that every feeling may have its place, and may be considered praise-worthy or blame-worthy, according to its intrinsic merits.

Troy Press.

WRITTEN AND EXTEMPORARY SERMONS.

To the question, which is preferable, written or extemporary sermons? the answer is, neither exclusively, and both habitually. My advice to all young men would be, write much, that you may extemporize well; and extemporize much, that you may write well. With respect to delivery, while it should be natural, correct, and animated, the summary rule embracing all others is this: 'Let the soul be filled with holy emotion, with love to Christ, and the souls of men.' With such delivery, mistakes or inaccuracies will be seen only as motes in the sunbeam, and without this warm-hearted delivery of a soul burning with love, you may make an Addison, but never a Paul.—*Dr. Beecher.* *Episc. Watchman.*

From the Western Recorder.

"SELF-MADE MEN."

What kind of men are these?—We have heard this title, which is becoming about as "honorary" as LL. D. or D. D. "conferred" upon every class of literary men, *except* those who had enjoyed the highest literary advantages. The New-York Evangelist, in the article below, has taken away the last exception. Will somebody tell us now, what a "self-made man" means?

"*The Mother at Home.*—This is truly an American book. It is not usual in this country, that three brothers, self made men, should present themselves before the reading public so advantageously as the authors of 'The Young Christian,' 'The Mother at Home,' and 'Scripture Natural History.' The fact itself speaks well for their own mother, and tells her character more honorably than even the neat dedication prefixed to this excellent volume."

CHURCH DOCUMENTS.

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF VERMONT.

(*Continued from page* 494.)

In February I visited Trinity Church, Shelburne, where I preached twice, and confirmed seven persons. This parish are making a praiseworthy effort to erect a handsome parsonage for the Rev. Mr. McDonald, the Rector.

To Milton I paid two visits, baptizing and administering the communion. There is a good prospect that ministerial aid may be obtained for our friends in this quarter ere long.

Sunday, March 31, I held a second confirmation in St. Paul's Church, Burlington, when there were sixteen persons who renewed their baptismal covenant, making altogether forty-five in that parish since the consecration of our Church.

Monday, May 20th, I held a second confirmation in St. Albans Church, which has sustained a grievous loss in the Rev. Mr. Nash, the health of whose exemplary wife, has obliged him to leave an interesting and affectionate parish where he was much attached. On this occasion three persons were confirmed.

On Tuesday, the 21st of May instant, I had the satisfaction of consecrating the new Church at Highgate, by the name of St. John's, with the assistance of the Rector, the Rev. Mr. Hard, and the Rev. Mr. McDonald. This building is of brick and stone, with galleries all round, finished with great propriety and neatness, and highly creditable to the zeal and persevering liberality of the contributors. In the afternoon of the same day, I administered confirmation to seventeen persons.

On Wednesday, the 22d, I accompanied Mr. Hard to Sheldon, where I preached twice, administered the communion and confirmed eighteen.

On Thursday, the 23d, I proceeded with Mr. Hard to Swanton Falls, where I preached to a respectable, though not numerous congregation. And in the afternoon I went on to Fairfield, by special request, where I preached to a very attentive assembly in the evening, and returned to Burlington the following day.

Leaving Burlington on Saturday, the 26th, with Rev. Mr. Crane, I preached on Sunday at St. Stephen's Church, Middlebury, three times, and confirmed three persons in the afternoon. And on this day I have had the high satisfaction of consecrating to the service of Almighty God, in your presence, assisted by the assembled clergy of the Diocese, the commodious and tasteful edifice in which we are assembled, and also confirmed seven persons——giving as the total of Episcopal services, the visitation of all our parishes once, five of them twice, consecrating four churches, and confirming two hundred and ten persons since my consecration. My next general visitation is intended to be in September and October of the present year, of which due notice to each parish will be given.

Our candidates for Orders admitted during the same period are Mr. Zadock Thompson, George Allen, Esq., Mr. Robinson Smiley, formerly ordained and laboring for many years as a minister of the Congregational Church, and Mr. S. R. Crane. These, added to the former number, make a total of six. Besides which, Mr. Charles Fay has been transferred to this Diocese from Massachusetts. Some of these, it is expected, will be admitted to Orders shortly.

The changes in the Diocese since the last Convention, consist of the transfer of Mr. Clap from Woodstock, to Gardiner, in the State of Maine—Dr. Chapman from Burlington, to Portland, Maine—Mr. Nash from St. Albans, to Rhode Island; and Rev. Mr. Bronson has dissolved his connexion with Zion Church, Manchester.—With regard to this last case, I am glad to say, that the dissolution of this long-continued parochial tie, has been the result of an entirely amicable arrangement of the parties, without any imputation on either side, of blame or censure, and to the satisfaction of both.

On the other hand, the clergymen received into the Diocese are Mr. Pierson, who has taken the parish of Guilford—Mr. Parker, who has succeeded Mr. Clap in Woodstock—Mr. Barker, who is officiating at Perkinsville; and myself, as the successor of Dr. Chapman in Burlington. So that we have, on the whole, an increase of numbers, without adverting to those who are soon to be ordained.

By the favor of Heaven upon the labors of my brethren of the clergy and laity, the general spirit for the extension and establishment of the Church, appears highly encouraging. As a whole, the Diocese is prosperous and thriving. Our ministers are increasing—our churches are increasing—our candidates for Orders are increasing; and the growth is of that reasonable and steady kind which seems properly to follow the increase of information among a reflecting people, and to promise an abiding and sure influence in favour of the doctrines and worship of our communion.

The property of the Church lands presents no material change since the report of the last year. The Trustees and Agents of the venerable Society for the Propagation of the Gospel in Foreign Parts, are engaged, as I believe, zealously and faithfully, in the duties of their trust; and I earnestly hope that it may not be long before the final settlement of all legal controversy to which, directly or indirectly, the Church is party. It would ill become me to interfere in any way with proceedings which were commenced and prosecuted so long before my connexion with the Diocese that I have no share whatever either in the praise or responsibility attached to them. But knowing so well as I do, that a state of litigation is a state of bitterness and discord, and that the passions excited by the legal enforcement even of the most righteous claims, are always unfavorable to the interests of religion, I cannot but express my earnest hope and prayer that the time is at hand when justice and liberality shall unite in putting an end to this cause of prejudice and agitation, and present the spiritual claims of the Church in association with no other feelings than those of benevolence and peace.

From the brief consideration of the condition of the Diocese, the transition is easy to its wants, and as it is the supply of those wants which calls us together, they ought to form the chief subject of our solicitudes and our deliberations—confident that if we do not sow we shall not reap—that if we do not faithfully examine and zealously administer to the necessities of the Church, we cannot expect the increase.

In the arrangement of this topic, my brethren, the general claims of the Church first invite our attention. The Domestic and Foreign Missionary Society has at length secured the services of an Agent, who is instructed to visit all the Dioceses, and make collections and form parochial associations wherever it may be deemed expedient. You will judge how far it may be adviseable for this Convention to pass a resolution recommending the object to the several parishes. Assuredly the wants of such a society have a strong claim upon us, and I should deeply regret that we should be found deficient in a due effort for their supply.

The General Theological Seminary is another of the institutions of the Church to which it is not easy to look with too high regard. Our cardinal defect is a defect of ministers. And few charities could be better directed than those which should increase the usefulness of an establishment which has already cost so much time, zeal and substance—which is furnished with able and experienced professors—and which has sent, and is continually sending forth so many qualified laborers into the Vineyard of the Gospel.

But it seems our special duty, in our diocesan capacity, to remember, that our general institutions cannot supersede the necessity for local measures, by which the wants of each diocese may be provided for in part, if not chiefly, by its own resources. And on some effectual mode of doing this, we must mainly, under God, depend, if we would ever see the Church extended, as her claims deserve, throughout our country.

Permit me then, my beloved brethren, specially to commend to your attention, the formation of a general fund for domestic and diocesan purposes, with which we can put into train the supply of our local deficiencies, and urge on the good work committed to our care.

The objects for which such a fund, placed at the control of this Convention, might be most wisely and usefully expended, are many. The providing for theological education—the supporting a certain number of missionaries to preach in vacant places, and gather congregations throughout the Diocese—the publishing such useful tracts and books for our parish libraries, or the use of our Sunday Schools, as might be thought expedient—the assisting feeble parishes to build churches or support their ministers, and the granting such support to superannuated clergymen, or to their orphan children, as might be deemed expedient:—For all these, or for any deserving object connected with the spiritual interests of those committed to our charge, there would always be sufficient demand to keep our best judgments and our kindest feelings in exercise, so that no man attending our Convention should ever return to his home without an interesting account of the blessed fruits of parochial zeal, and ecclesiastical union.

On the subject of candidates for the ministry, I have long been firmly persuaded, that if pious parents, and especially the clergy of our Church, saw it to be their duty to devote their sons to God for the work of the ministry, and could either afford so much personal care, or could place them under such associations as would be likely, by the blessing of the Almighty, to cherish the principles of religion in their youthful hearts, there would be no lacking of sufficient numbers of spiritual laborers, and those of the best kind. Acting on the principle for many years as a presbyter, I felt it doubly my duty in my present office, and accordingly I have enlarged my dwelling at considerable expense for the purpose of accommodating my own sons, and the sons of several of my friends, with a limited domestic seminary, on a strictly scriptural plan, which I hope will, in due time, produce some candidates whose labors will do no discredit to their training. In all this it has not been forgotten that the success of such a design must rest solely on the Divine blessing. We must use the means if we would attain the promise; but God forbid that we should ever forget our dependence on Him, without whom nothing is strong—nothing holy; and whose incommunicable prerogative it is to order aright the unruly wills and affections of sinful men.

At the same time, I have thought it my bounden duty to make such provision as I could for the theological education of those who may not be able or disposed to enter the General Seminary, by erecting on the other side of my dwelling, a room of the proper size and finish for lectures to theological students, and the delivery of such discourses and other exercises as are fitted to qualify them for their sacred calling. And I wish it to be understood that until better arrangements for the purpose can be made, I shall cheerfully give a portion of my house, my time, and my library, to those whose hearts are led to honor their Redeemer by devoting their lives to the ministry of his word. It will be for you, my respected brethren, to say, in your conventional and parochial capacity, how far those preparations, under God, shall avail; for unless pious and talented young men can be found in our several parishes, and supported while pursuing their studies either by their friends or by the Church, no arrangement in my power can have an extensively useful application.

I am aware of but one topic more, specially bearing upon our own Diocese, which will probably demand your attention. It is the revision of our Constitution and Canons, which may be adviseable to have referred to a committee, to report at the next Convention. There were some alterations, however, proposed by the last General Convention, which, by the 8th Article of the Constitution, require to be laid before you, and which I shall place for that purpose in the hands of the Secretary.

And now, my brethren, I hasten to close my address, already unexpectedly protracted. Suffer me, in conclusion, to remind you, that we are an ecclesiastical body, assembled to watch over and promote the welfare and prosperity of a portion of that Universal Church, which is called the Spouse, the Body, and the Spiritual Temple of the great Redeemer. Let this recollection regulate and direct all our deliberations. Difficult, if not impossible it is, to limit the importance of the influence committed, in this respect, to our control. And it is no easy matter to watch ourselves so closely that we forget not the feelings of the Christian in the warmth of disputation. Argument has a natural tendency to provoke the waywardness of human nature, and requires the constant discipline of self-distrust, that no violation of order—no want of courtesy—no deficiency in the spirit of kind and fraternal allowance, give occasion for present uneasiness, or future regret. May the Holy Spirit who presided in the councils of the blessed apostles, be indeed present with us—save us from all error, ignorance, pride and prejudice, and so direct and sanctify and govern us in our work, as may be best calculated in His sight, to promote the welfare of His Church and the advancement of His glory.

ADDRESS OF THE RECTOR OF CHRIST CHURCH, LEXINGTON, KENTUCKY, TO HIS PARISHIONERS.

My dear Friends,—While your physicians, your police authorities, the editors of your papers and others, are making various suggestions to you, in reference to the very severe sickness which God has sent among us, can it be supposed that your Pastor can have been looking upon your sufferings with indifference? or that, when your very highest interests are at stake, he has nothing to say? Promises repeated and prayers offered in the chamber of death and in the houses of the bereaved, are the words he prefers to employ. But at a time like this, he is fain to use the voice of printed words, because they can speak in many places at once, and say to all what otherwise would be confined to very few.

God is very kind in giving to those of us who survive, a respite from our affliction, a breathing-time for reflection and prayer. Would it not be dreadful, after all we have suffered, if we should derive no benefit from it? if we should fail to learn the lessons which God himself has been teaching us? If the calamity which we have suffered does not turn all hearts to the duties of a pious life, what can? Shall these corrections be lost upon us? Dare we provoke worse punishment, by refusing to humble ourselves under what has already been laid upon us? The thought that religion will hereafter be as much neglected among us, as it has been heretofore, is too shocking to be endured! And yet, my friends, it does not require the foresight of a prophet to predict that irreligion will abound among us quite as much, or even more than it has done, unless the people, as a body, repair to the Word of God, and to the House of God! It is not affliction which makes people better, but God's blessing upon affliction! Public calamities are unmitigated curses, save only where the Bible and the Lord's day combine their influence to convert them into blessings. Look at Heathen and Mahomedan cities desolated with plague and cholera? Are the morals or even the comforts of the people improved? Not a whit! The general influence of the Bible may lead us to derive a few temporal benefits from the visitation which has been upon us;—but nothing short of the diligent reading of the Bible with prayer, and the preaching of the word, will change our great affliction into a great and lasting benefit.

My first most urgent plea with you then, is, fly to your Bibles, and to the house of God! Let no slight or trivial excuse prevent your reading a portion of Scripture every day with fervent prayer. Let nothing hinder you from being regularly found in your places in the house of God, on every occasion of public worship. Have you heard one of the dying who regretted reading the Bible and going to church? Have you not known many, the darkness of whose dying hour would have been changed into the light of heaven, if they had only prayed more, and given better heed to the written and preached word?

This letter affords me my only means of access to many young persons, and to some heads of families, who, I am sorry to find, are not disposed to lend me a hearing in the house of God. Let me plead with such, if you wish well to the morals of our city, if you would avert the judgments of God from us, if you would see our children growing up virtuous and happy, if you wish for comfort in sickness and safety in death, do attend on the public worship of Almighty God. Let men of influence, let every head of a family, let every friend of morality and religion lend his influence to secure a more general, and far more sacred observance of the Lord's day among us! If, my friends, we could see all the survivors of the late pestilence, crowding to the house of God, to confess their sins, to give thanks for their deliverance, and to ask God to teach them their duty, with what confidence we could anticipate the most favorable results from our chastisement!

But I must not forget that this letter is going to few houses where there has not been a death. I am writing to a parish of mourners. What can I say which may profit you? If all the people need the word of advice and exhortation which I have just been urging, what more pointed word shall I address to you? The hand of God has indeed been heavy upon you. "Hear ye the rod, and who hath appointed it." Yield your hearts, wholly, to learn those lessons of wisdom which God would fain teach you by affliction. Be humble. Be patient. Let your chastisements heighten your sense of sin, and deepen your sorrow and abhorrence for it. "Let the time past of your lives suffice you" to have lived to yourselves and to the world. Henceforth live to God. Lay out your whole lives in plans of usefulness. Live for your fellow creatures, by living to Christ. Take him for your example. Follow his footsteps. Imbibe his spirit. Learn daily to say, "To me to live is Christ, and to die is gain." And by acting upon the principle that you are not your own, but that you are bought with a price—by frequenting the house of God, and other places where prayer is wont to be made—by taking your Bible daily and praying over it, that the Holy Spirit who indited it, may make it the means of your salvation—you will all find "that your light afflictions which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory."

I have only to add, that the duties and responsibilities of true Christians at this time are very great. We are bound to take the lead in all those things which may render our public calamities mercies to us, to our children, and to the community at large. This is a time for great efforts for the conversion of the souls of men. This is a time for much and fervent prayer for the influences of the Spirit of God. This is a time for setting up family prayer in our houses, and conducting it with greater fervor and seriousness. This is a time for reading the Bible and other devotional works with peculiar eagerness; and for lending and distributing tracts and religious books to our friends and neighbors. May the fervor of our piety, Christian people, and the consistent holiness and usefulness of our lives, convince others, that our afflictions have at least done us good.

"And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words." Heb. xiii. 22.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21.

B. B. Smith.

Lexington, July 2, 1833.

CONVENTIONS.

MARYLAND CONVENTION.

The clergy and delegates assembled in St. Paul's Church, Baltimore, on Wednesday morning, May 29th, and after divine service, conducted by the Rev. H. V. D. Johns, a sermon by the Rev. John T. Brooke, and the communion, administered (in the absence of the Bishop) by the Rev. Messrs. Blanchard and H. V. D. Johns, proceeded to organize.

The Rev. Dr. Wyatt was elected to preside in the absence of the Bishop.

Mr. Richard M. Hall was re-elected Secretary.

On the 30th, Bishop Stone appeared and took the chair.

The Bishop delivered an address, which shall appear in our next number.

The Episcopal Fund was reported to amount to $1769 28 cts.; to which $807 were added during the Convention.

The following gentlemen were elected members of the Standing Committee of the Diocese. For the Western Shore, Rev. Drs. Wyatt and Henshaw, Rev. Messrs. J. Johns and Blanchard; for the Eastern Shore, Rev. Dr. Spencer, and Rev. Messrs. J. Judd and McElhiney.

The following preamble and resolution were adopted:

On motion made and seconded, the following resolution was adopted:

It having been represented to this Convention, that a selection from the Sermons of the late Right Rev. Bishop Kemp, together with a biographical sketch of the Bishop, has been published, with the view of allowing each member of this Diocese to contribute to the erection of a monument in grateful commemoration of his worth; be it therefore *Resolved*, That this Convention approve of the design, and recommend the purchase of the volume to the members of the Church in the Diocese of Maryland.

Committees were appointed to revise the Canons of the Diocese, and to inquire into, and report on the most efficient and speedy method of improving the fiscal concerns of the Convention. This last Committee reported on the 31st, recommending congregational collections for the discharge of the debt of the Convention, and the appointment of a Committee to devise a permanent plan for the defrayal of its expenses.

The following resolutions, both concerning subjects of considerable importance and general interest, were adopted.

A resolution was submitted by the Rev. Mr. Forman, as follows:

Resolved, That the Delegates to the next General Convention, stand instructed to propose a revision of the Book of Homilies, agreeably to the sense which the Church has expressed in the supplement to her 35th article. This resolution was adopted unanimously.

It was on motion, *Resolved*, That the members of this Convention have witnessed with great satisfaction, the progress of the *Temperance reformation*, and that it be recommended to all the members of the Church in this Diocese, to favor and advance the temperance cause, and to afford it the benefit of their example and influence. *Resolved*, That, in the opinion of this Convention, the traffic in ardent spirit, and the use of it as a drink by professors of religion, is a great hinderance to the progress of the temperance reformation, and ought to be relinquished.

The Committee on the state of the Church, presented the following report:—

The condition of our Church in this Diocese, appears at this time to be prosperous and encouraging. The pastoral visits of the Bishop, although less extended than he desired and contemplated, have produced happy results, and added many young members to the communion of the Church. A growing attachment to her institutions and an increase of practical piety are observable in all the parishes which are favored with the stated preaching of the Word. Let the Church be supplied with active, pious, and well-instructed ministers, and her doctrines will commend themselves to universal approbation and acceptance. The foundation of the apostles and prophets, bound together by Jesus Christ the chief corner-stone, must remain eternal and immoveable, whatever may be the fate of human and unauthorized systems. Heresy may shake the battlements; schism may open breaches in the enclosures of the Church; but the foundation standeth fast for ever.

The operations of the Missionary Society have not yet been very extensive, but the prospects of the institution are now highly flattering, and justify the most pleasing anticipations. Your Committee trust that the day is not far distant when all the waste places of our Zion shall be restored by its agency.

The Prayer Book and Homily Society has been usefully employed, but its means are extremely limited. It requires and deserves the extended patronage of Episcopalians to give it the efficiency which it was intended to exert in advancing the interests of the Church.

Parochial Reports were received from 38 parishes: reporting Baptisms, adults 25, infant 1094; Confirmed 327; Communicants (added in 23 parishes, 405) 3006; Sunday scholars in 8 parishes, 1338; Teachers in four, 116. Several parishes report Sunday Schools and Bible Classes. Six churches have been enlarged or repaired within the year; one old chapel having been enlarged, has been consecrated. Three parishes have provided accommodations for Sunday Schools. Two have erected parsonages. In St. John's parish, the Rector (Rev. Mr. Keech) "commenced preaching about two years past in a private house, which, although large and commodious, was soon filled to overflowing, and *a pulpit and seats are now prepared in the woods*, where he preaches to a large and attentive audience on every other Lord's day afternoon."

The Convention was attended by 37 clergymen, and 38 lay delegates, representing as many congregations.

The present number of clergy in the diocese is 55.

COMMUNICATIONS.

For the Churchman.

INFLUENCE.

"On principles even of mathematical calculation each individual of the human family may be demonstrated to hold in his hands the centre lines of an interminable web-work, on which are sustained the fortunes of multitudes of his successors," says the author of the Natural History of Enthusiasm. Nor is there occasion to call in the powerful mathematical abilities of a Newton or a Laplace to demonstrate this truth by a profound analysis; for, "immediate proof of that system of interminable connexion that binds together the whole human family, may be obtained by every one who examines the several ingredients of his physical, intellectual, and social condition." And, to narrow the question to the utmost, it is obvious to all, that a powerful influence is exerted by every individual over his fellow-men. It is a necessary consequence of the very nature of society, in which every member is so far dependent on others, that an attempt to lead a life free and uninfluenced by beings of the same form, would result in the loss of all the ennobling qualities of humanity.

In the social relations of men, several gradations of rank have been formed, and so firmly established, that disparity must for ever continue. Among these, who can form an estimate of the influence one rank wields over another? The lower orders copy after the models afforded by a higher grade, whatever may be the character; and even abstracting this tendency for imitation, the physical condition of men is such, that the actions of one class must have a bearing on those of another. Neither must we look to inferiors for the effects arising from influence. Were this the case, it would only be necessary for those elevated in life to attend to their conduct; while those occupying a lower place would be excused, because so far degraded, that none could be found to imitate their example. There are none so far departed from their original nobleness of character, or sunk so low in condition, but that there still remains a circle in which they move, and in some degree exert an influence. The division of the human race into families has created a variety of relations, in which the influence of each individual, if fully developed and traced through its various bearings, is found to occupy an extensive area increasing in a geometrical ratio, and in the aggregate mass forming an important item in the establishment of national character. And if the survey be extended from families to the great mass of society, it will be found that no individual is *absolutely original* in his character, opinions or actions. Under the guidance of general laws, by which an overruling Providence directs the affairs of the universe, they are formed by secondary causes, which appear to be a mere casual assemblage of circumstances,—in these, from the continual changes entailed on mortal things, *all* men participate either directly or remotely. Thus by an unforeseen action, or by an apparent casualty, one of the most insignificant of mankind may direct the movements of another into whose hands the destinies of his country are committed.

A thought may be started in the mind of a person, by no means conspicuous for talents or acquirements, which leading on to others, and finally operating on those of more shining intellect, may in its ultimate bearings be of the utmost advantage to mankind. In this way some of the greatest discoveries have been made, not only in the laws of nature, but in their practical application to the ordinary concerns of life. Thus, to exemplify, among an endless variety of instances, the history of the steam-engine affords a case, in the fact, that one of the first who applied this wonderful power to any practical use, received his first hints on the subject from observing the effects of the vapor of wine in a flask that he had casually thrown on the fire; which, being improved by himself, and others in succession, have, in the end, resulted in a machine that has changed the aspect of civilized society.

Such being the responsible condition in which every member of the human family is placed by an all-wise Providence, and from which it is utterly impossible to escape, it becomes a matter of the deepest importance to every one to use his utmost endeavors that this vast influence may be exercised for good. If the least spark of benevolence yet glows within his bosom, it will burst forth into a brilliant flame, when he considers that through all succeeding time his conduct must be connected with the temporal and eternal destinies of millions. But if this god-like principle be extinct, and no longer prompts to beneficent endeavors for the good of mankind, the subject is presented in another view; for selfishness then becomes his ruling passion, and on his own principles it behoves him to choose that course of conduct which will conduce to the greatest and most lasting felicity to himself; and it requires no long train of reasoning to show that whatever a person does, that has an influence on mankind, is a matter of importance to himself: since, as responsible beings, we have to do with One, "who is the same yesterday, to-day, and for ever," and whose comprehensive mind surveys with one glance the vast chain of cause and effect that stretches through eternity; and it cannot be doubted that, in accordance with the principles of His moral government, revealed in holy writ, at the last great audit, the influence exerted by each individual, whether for good or evil, will rebound upon his own head, with the fearful momentum acquired in coursing through the unknown ages of futurity.

When the soul thus calls up to view a long series of effects springing from an original cause, in which she is herself personally interested, and, in addition to the overburthening weight of the responsibility thus arising, beholds the frailty of her own nature, and her aggravated transgressions, in bold perspective, she shrinks appalled from the view, and with the recluses of the ancient Church would gladly fly from the society of men, if thereby she might escape from influencing the destinies of man: or joyfully would pray for the dissolution of her mortal tenement and take up her abode where "the weary are at rest," did not the voice of inspiration proclaim that even there, "their works do follow them." Seeing, then, that there is no alternative, but to act our part on the theatre of life, it becomes the part of a wise man so to improve the present fleeting scene, that the incalculable weight of future results, after exerting a blessed influence on mankind, may return upon himself with a heaven-ward impulse, and urge him onward through a glorious immortality.

J. A.

For the Churchman.

Mr. Editor,—As I observe you often have valuable extracts from approved authors in your useful journal, I send you one from the writings of Dr. South, which I met with in D'Oyley and Mant's Family Bible, and which struck me as containing so much truth, expressed with such force and beauty, that if it meets your approbation, I should be glad that you would give it a place in the Churchman. It is to be found as a commentary upon the 15th verse of the 15th chap. of St. John: "*Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends.*"

ΦΙΛΟΣ.

CHRISTIAN FRIENDSHIP.

"Christ, the Son of the most high God, the second person in the glorious Trinity, took upon him our nature that he might give a great instance and example of the virtue of friendship; and condescended to be a man only that he might be a *friend*. Our Creator, our Lord and King, he was before; but he would needs come down from all this, and in a sort become our equal, that he might partake of that noble quality that is properly between equals. Christ took not upon him flesh and blood that he might conquer and rule nations, lead armies, or possess palaces; but that he might have the relenting, the tenderness, and the compassions of human nature, which render it properly capable of friendship; and in a word that he might have our heart and we have his. As for the friendship of the world, when a man shall have done all that he can to make one his friend, employed the utmost of his wit and labor, beaten his brains, and emptied his purse to create an endearment between him and the person whose friendship he desires, he may in the end, upon all these endeavors and attempts, be forced to write vanity and frustration; for by them all he may at last be no more able to get into the other's heart than he is to thrust his hand into a pillar of brass; the man's affection, amid all these kindnesses done him, remaining wholly unconcerned and impregnable; just like a rock which being plied continually by the waves still throws them back again into the bosom of the sea that sent them, but is not at all moved by any of them. But now on the contrary, he who will give up his name to Christ in faith unfeigned, and a sincere obedience to all his righteous laws, shall be sure to find love for love, and friendship for friendship. The success is certain and infallible, and none ever yet miscarried in the attempt. For Christ freely offers his friendship to all, and sets no other rate upon so vast a purchase but only that we would suffer him to be our friend. Study to please Him who died for thee, and thou shalt make him thy friend for ever; a friend who shall own thee in thy lowest condition, speak comfort to thee in all thy sorrows, counsel thee in all thy doubts, answer all thy wants, and in a word, 'never leave thee nor forsake thee.' But when all the hopes that thou hast raised upon the promises, or supposed kindnesses of the fastidious and fallacious great ones of the world shall fail and upbraid thee to thy face, he shall then take thee into his bosom, embrace, cherish and support thee, and as the Psalmist expresses it, 'He shall guide thee with his counsel here, and afterward receive thee into glory.'"

For the Churchman.

CHARLES HENRY WHARTON,

Departed this life July 23, 1833, at the parsonage in Burlington, N. J., in the 86th year of his age.

It has pleased Almighty God to release from the cares and troubles of this world one of his most aged servants in the Church. To those who knew this individual, their own minds will recall the virtues of his character more strongly than these reminiscences. To those who did not, words will convey but an imperfect idea. This however will not deter one who has passed some pleasant moments in his society, and who remembers with interest his delightful conversation, from giving some short notice of his character.

He was a scholar and a gentleman, with a mind like his manners, pure and polished as Italian marble, but without its coldness. His opportunities had been of the best sort, and improved with the greatest judgment; the beauties of ancient learning, and the advantages of the best society, modern literature, and unwearied diligence—"insight both of books and men"—conspired to render him elegant, delightful and instructive. His mind was stored with the treasures of classical latinity, and often he would be heard during his morning walks repeating to himself passages which the occasions suggested. It seemed indeed as though they were the *emanations* of his *own mind*, and almost incorporated with his own thoughts, always ready, always appropriate—so much at home was he with them. Till his last days he retained the habits of a student, and it may be said of him as was said of Lake in the days of Charles I.; that "whoso found him at home, found him in his student's gown engaged in the labors of the study."

He had been in the best literary society of England, and was connected with some of the most eminent individuals of America.

In company he was delightful—so perfectly finished, so thoroughly polite,

> "In every family
> Throughout his fold was he the welcome guest,
> Alike to every generation dear,
> The children's favorite and the grandsire's friend,
> Tried, trusted, and beloved:"—

so cheerful, (but it was the "mirth which aye with sober *wisdom* well accords,") that instruction was joined with pleasure, and satisfaction was mingled with delight. Though his disposition would have inclined him to make the pilgrimage of life in peace, yet he was among those who, "when constrained to wield the sword of warfare," never shrank from the contest: but *his* sword was part of the Christian armor, wielded by a Christian hand, and for a Christian purpose. His controversy on the errors of the Romish Church shows that the strongest argument may be clothed in the mildest language, and that the weapon which cuts with the keenest stroke, may sometimes bear the highest polish.

Other publications have been the fruit of his labor; and some stanzas of poetry have shown that even in this department his genius "neque incultum fuit neque turpiter hirtum."

But of his various compositions, his pulpit exercises, though not the most popular, were perhaps the most elegant; and it may be well worth consideration if the interests of religion and literature might not successfully be advanced by a judicious selection and publication.

Such is a *sketch* of his character. He ministered in the parish of St. Mary's for upward of thirty years; and though the accents of his voice now are as the silence of the grave, and though they who have heard his counsels will hear them no more, yet his memory will long remain, and the admiration of his virtues will increase with time.

X. X.

For the Churchman.

VOTES OF THANKS.

Rev. Mr. Editor,—My last communication on the subject of teachers' motives you thought proper to suppress: in your own opinion doubtless you were right; whether so in reality or not, I must not say: though I do say, that we widely differ in our ideas as to the best mode of curing our friends of their faults.

I solicit the publication of a *few* words on the subject of religious societies bestowing "Votes of Thanks" on various occasions to their members. This custom obtains among members of Bible Societies, Tract Societies, Sunday School Societies, &c. &c.; but in no case do I deem it justifiable.

It is a custom which carries with it the supposition that the recipient has done more than his duty. A man has been particularly zealous in distributing tracts; at the next meeting a member gets up, and proposes that Mr. A. have a vote of thanks. The other members agree to the proposal, and it is recorded as a resolution. Ask the reason of this. Has Mr. A. done more than his duty? No; but he has been *so zealous.* "Verily he *hath* his reward."

The custom is defended sometimes on the ground of its being merely a courtesy, and in some societies the vote is passed for those who resign their office and leave the society. But this position is not tenable, because experience teaches that the vote is not passed for all, but only when some popular officer resigns. Here an invidious distinction is created, and this is followed by the train of evils which always succeed in such a case. On the whole, I deem it wrong, and utterly inconsistent with the Christian duty of laboring in secret, that He that seeth in secret may reward in manner He in mercy deems most fitting.

Q. P.

THE CHURCHMAN.

SATURDAY, AUGUST 10, 1833.

EPISCOPAL VISITATION OF NEW-YORK.

Circumstances entirely beyond his control have, until within a few days, prevented Bishop Onderdonk from determining upon the route of his proposed summer visitation. The consequent curtailment of the period which he has to allot to it, has rendered it necessary for him to limit his appointments, almost exclusively, to parishes in which the consecration of churches, or ordinations, are expected, and to those which were disappointed, the last year, on account of the sudden interruption of his visitation. This he the less regrets, as, with but two or three exceptions, all the parishes in the Diocese have been visited within a little more than two years. A desire to be present at the commencement of Geneva College, leads to the beginning of the appointments for this visitation, after the consecration of a church in Greene county, in that section of the State. The appointments are as follow:—

August 11, Centrefield; Tuesday, 13, St. Luke's, Rochester; 14, St. Paul's, Rochester; 15, Le Roy; 16, Batavia;—11th Sunday after Trinity, 18, Lockport; Thursday, 22, Westfield;—12th Sunday after Trinity, 25, Hunt's Hollow; Tuesday, 27, Hammond's Port; 28, Catlin; 29, Hector; 30, Ithaca;—13th Sunday after Trinity, September 1, Auburn; 2, Marcellus; 3, Geddes; 4, Constantia; 5, Perryville; 6, Jamesville; 7, Pompey;—14th Sunday after Trinity, 8, Homer; 9, Richford; Wednesday, 11, Sherburne; 12, New-Berlin; 13, Richfield;—15th Sunday after Trinity, 15, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

Deacons desiring Priests' Orders, at any place named above, and who have not yet discharged that duty, will do well to have their canonical testimonial forwarded, without delay, to the Standing Committee, with a request that they may be immediately acted upon, and the certificate of the Committee sent forthwith to the applicant, at his parish, where the Bishop may receive it, on his arrival. All needful information in the premises may be derived from sections 2 and 5, of the 15th Canon of the General Convention of 1832. The candidates for Priests' Orders are also expected to secure the required attendance of at least two Presbyters at their examination and ordination.

Details of Crime—Newspapers.—We rejoice that the attention of the secular journals has been of late attracted to the character and tendency of the records of guilt and profligacy which have been allowed to constitute so large a proportion of their contents.

"The annals of crime"—says the N. Y. American,—"it must strike every one—are swelling in this country. Atrocities, heretofore of rare occurrence, or almost entirely unheard of, now meet the eye in nearly every newspaper."

For this two causes are assigned.

"Something" (in our judgment, by far the greater part) "is undoubtedly to be set down to the pruriency of a vitiated taste which finds gratification in the records of crime, and thereby renders it the interest of those, eager in the competition to purvey for the pubiic gratification, to be more vigilant than formerly in collecting from all parts of our wide country, and registering the outrages against law and life."

The other reason given, is the actual increase of crime, owing partly to the influx of "foreign villains, who, driven from their own land by the dread of punishment [or trained, in the abominations of a dense and corrupted population, to habits of degradation and pollution] come unknown and unsuspected among us to commence a new career of guilt;" and partly to degeneration in our own national character. The first of these causes—the importation of guilt, certainly exists to a most alarming extent: whether the native growth of crime is also on the increase, in a ratio exceeding that of the increase of population, we have some doubts. But admitting the fact that crime is on the increase in our country, both in frequency and in intensity, is that a sufficient reason for the acknowledged, because undeniable, deterioration in the character of the public chronicles, by their subserviency to its promulgation? "Our newspapers," says the N. Y. Spectator, and the remark must have occurred to every one who is familiar with the contents of the public papers during the last six months, "our newspapers have become exceedingly offensive to good taste, and, we also think, to sound morals, by reason of so large a portion of their space being occupied as records of crime. Better by far would it be, if the police and criminal reports, as a general rule, should be carefully excluded. We can now scarcely open a newspaper, without being pained and shocked by a portion of its contents."

The Spectator agrees with the American in assigning "vitiated public taste" as the proximate cause of this state of things. But who, by their own showing, repeated even *ad nauseam*, for public taste? The very agents who appeal to its viciousness in justification of their pandering. Their claim to be governors of the public opinion, in matters of taste and intellectual appetite, at least, is but too well founded. They *can* create a thirst for tales of blood and lust, and low brutality, and familiarize the eye if not the ear to deeds, and scenes, and language, which revolt and pain the tender-hearted and the pure. This is no light evil: but it is only the beginning of much worse. Familiarity with crime is itself pollution: the progression is first to know, then to relish, afterward to approve, and last of all to imitate. The first step our newsmongers have taken too effectual pains to make general. The next themselves attest, and plead as their excuse for continuing the demoralizing work. We need but appeal to those whose duties call them into frequent association with the thousands whose opinions and feeling have no sounder guide than newspaper literature, for the attestation of their experience of the fact that approval follows hard on the heels of relish; that the ignorant, and the thoughtless, and, (especially in our cities,) too large a proportion of those *young men* who but a few years hence must hold the destinies of our country at their disposal, learn to laugh at crimes which should make the virtuous shudder, and turn deeds which in an apostle's estimation are not to be so much as named among Christians, into subjects of brutal jesting and unnatural mirth. When occasion offers, laws human or divine will have little operation in preventing those who have been thus rendered callous, from *imitating* crimes which they no longer hate or dread.

In another way, too, the publicity given to the details of crime is attended with injurious effects, though less extensive. "Atrocious deeds," it is judiciously observed in the National Gazette, "often proceed from disordered fancy; as often, perhaps, [of this, we doubt,] as from depravity of heart. There are springs of action and infirmities in our nature, upon which such narratives of blood, turpitude or *calamity*, may operate in a lamentable way." Several instances of late occurrence, in full confirmation of this remark, must be in the recollection of our readers: two catastrophes, a murder and a suicide, have been already the distinctly traceable results of the publication of the disgusting details of Avery's trial—a trial, which, *as used* by the newspapers, has done more to corrupt and debase our population than the ordinary results of the preaching of the Gospel through all the land in the whole year will suffice to counteract.

We trust that editors who have declared themselves aware of these pernicious consequences of giving publicity to the shame of our nature, will be guided by their own better views, and no longer suffer a diseased taste, which the periodical press has done much to engender, to make them its instruments in inoculating upon the healthy part of society the foul diseases of its infected members.

Bishops' Chaplains.—"We have noticed," says the Western Recorder, "a title which we cannot comprehend. Rev. W. M. H. '*Chaplain to the Bishop.*' Must the Bishop employ a proxy to do his praying? When will the ministers of Jesus Christ learn to *give themselves wholly* to the great work?" The Recorder seems to have yet to learn that the chaplain of an English bishop has other work beside "doing the praying" of his employer. The examination of the numerous applicants for Holy Orders, if at all thoroughly performed, is no light task. A bishop's chaplain has this duty to discharge; and it may be admitted to be just possible that such men as Blomfield and the Sumners regard its performance by an inferior, selected with an especial view to his fitness for it, as one means of 'giving themselves wholly' to the great work of their peculiar office. The care of about 670 congregations, the portion, we believe, which falls to the charge of the Bishop of Chester, (J. B. Sumner,) may be allowed to afford such sufficient occupation for the time of one man, that without sin he may consign to another the important responsibility of looking to the fitness of those who are to be educated to the ministry; and probably his calling that deputy a 'chaplain' will increase neither his guilt nor his danger. Mr. Raikes, the chaplain of Bishop Sumner, has published a work on Theological Education, which evinces that even a 'chaplain to a bishop' may have tolerably just and comprehensive notions of the 'great work' to which every minister of the Gospel is devoted.

The Spirit of——what? or whom?—Some three or four weeks since we gave an account of the doings of Trinity Church Vestry in the matter of Theological Education—not because we thought them any thing extraordinary, nor yet because we were disposed to 'become fools in glorying;' but simply in the hope that others, seeing that body not unmindful of its duty, might be stirred up to at least a proportionate discharge of theirs. In so doing, we acted on the suggestion of the Secretary of our Education Society, who doubtless believed, as we did, that such would be the legitimate result of the procedure. We addressed ourselves to Episcopalians, provoking them to good works by the example of their brethren.

Behold the consequence—a new proof of the anxious tenderness of the N. Y. Evangelist:

The Difference.—Five Presbyterian churches in this city, raise together by voluntary collections and subscriptions, yearly, funds which "enable them to keep constantly" SIXTY "students in the various stages of preparation for" the Gospel ministry, "from the first rudiments of the classics to the last year of the Seminary course."

What makes the Difference.—The scholarships of Trinity Church are derived from the immense estates which were given to "The Church of England by law established," by the king's governors, enriching a sect out of lands belonging to the public, and which have passed into the hands of this Vestry, it is difficult to tell how. The Presbyterian scholarships are derived from the pockets of individual members, as the direct fruit of Christian liberality. With no more liberality than is shown by *one* of these churches, (which is no great things,) Trinity Church, relieved of its incumbrances, would cheerfully sustain a hundred or two of scholarships, by the free contributions of her wealthy members. Still we are glad to see Trinity sustaining *eighteen* young men in the process of a liberal education. It is so much gained.

Paul says that '*Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil.*' It is difficult to trace these characteristics in the foregoing paragraphs. But, not to speak of a virtue so exalted as Christian charity, that which even the world asks of partisan pleaders—*common honesty*, might have induced the Evangelist to inquire, first, Whether there was any similarity in the cases between which it has seen fit to institute a comparison? and, secondly, Whether the comparison were fairly drawn, in a full knowledge, and with a full statement, of *all* the facts in the case?—We spoke, be it observed, of the doings of *a Vestry;* the Evangelist tells us what five *congregations* have done. Have the *Trustees* of those congregations done it? If not, there is no comparison. Does the Evangelist know what the *congregation* of Trinity Church has done, over and above the doings of its vestry? If not, the comparison is partial, and therefore worthless.

—But we are ashamed of this special pleading, on such a subject. Our answer to the Evangelist shall be drawn from a source, the influence of which is too often to be sought in vain in the motley columns of that paper:—"*We dare not* make ourselves of the number, or *compare ourselves with some that commend themselves:* but they, measuring themselves by themselves, and comparing themselves with themselves, are not wise."

Journals.—A correspondent of the Episcopal Recorder, speaking of some *supposed* omissions in former Journals of General Conventions, concludes—

"Ought not our Journals to be more particular? I do not wonder that mistakes are often made. I never knew the reading of the minutes called for, in the Convention of Massachusetts. Of course, there and perhaps elsewhere, *every thing* is left to a secretary. In printing, a secretary has assistants, if at all, for form's sake. These things ought not so to be."

As these remarks, although based on a particular instance, are general in their scope, it may be well to say that they do not apply, in whole or in part, either to late General Conventions or to the Diocesan Convention of New-York. In at least the three last General Conventions, and in all those of New-York, the minutes have been regularly engrossed and read, up to the very adjournment of the conventions; and the assistant secretaries can testify that their office has been very far from a sinecure.—The subject reminds us of a kindred, and to some, it seems, a sore topic—that of

The Pastoral Letter, which, up to this day, we believe, has never been received by a large majority of the clergy and churches in this Diocese. Some gross failure in the post-office department (and who does not know how common such things have been for some months past?) is the only assignable reason. In answer to inquiries which are even yet frequent, we can but say that they *were* duly mailed, and that having been so, the copies are no longer at the disposal of the distributors.

LITERARY.

Letters to an anxious Inquirer, designed to Relieve the Difficulties of a Friend under Serious Impressions. By T. Carlton Henry, D. D., *late Pastor of the Second Presbyterian Church, Charleston, S. C. With an Introductory Essay, &c.*, by G. T. Bedell, D. D., *Rector of St. Andrew's Church, Philadelphia.* Philadelphia, Key & Biddle. [D. Appleton, N. York.] 12mo. pp. 290.

We do not wish to use the language of censure concerning a work so plainly evincing a right spirit and aim as this, and will therefore content ourselves with lamenting that the introduction of what we consider important doctrinal errors destroys the usefulness of much valuable matter, which might otherwise be profitably employed for the confirmation of the wavering and the strengthening of the weak. Dr. Bedell's essay has evidently been written in haste, of which the marks are apparent in both the matter and the style.

Address at the Laying of the Corner-Stone of Trinity Church, in the Borough of Princeton, July 4, 1833, by the Rt. Rev. George W. Doane, A. M., *Bishop of the Diocese of New-Jersey.* Princeton. 8vo. pp. 11.

Of this plain-spoken, manly, and though it assume the form of panegyric, not the less honest and true, assertion of the character and claims of the Episcopal Church, we shall make further use hereafter. At present, our readers may form their own judgment of its merits as a specimen of Christian eloquence, from the following happy allusion to the historical associations of the day on which the solemnity occurred, made by way of introduction.

"This is an auspicious day. We are about to rear another temple, to commemorate that glorious 'liberty, with which Christ has made us free.' The stone which we now lay, will stand, we trust, long ages yet to come, in attestation of that transcendant victory, by which 'He who loved us, and washed us from our sins,' has made us 'conquerors, and more than conquerors,' of death and hell. Let others celebrate the birthday of the Nation's Independence. Let other bosoms burn in the recital of the wonderful events, which in this favored land have made the day on which we meet an universal jubilee, and set it up, upon the track of time, a bright and shining mark,—an epoch in the history of nations, and their starting-point for an illustrious career of freedom, happiness, and glory. They well deserve commemoration. It is fit, that in their annual rehearsal, hearts should swell, and tongues should glow, with an unwonted fervor. It becomes us, that to God we should ascribe the praise; and that to man, pine wheresoever on the earth's broad face he may, in darkness and in bondage, we should endeavor to extend the light of knowledge, and the liberty of virtue. But while as patriots we shut not up our sympathies, but freely pour them out, to mingle with the tide that swells around us, we have this day, as Christians, our peculiar triumph. We are assembled, in His name who was anointed 'to preach deliverance to the captive, to set at liberty them that are bound, and to proclaim the acceptable year of the Lord.' Our object is, the commemoration of his glory, and the extension of his influence, whose name was called Jesus, the Deliverer, because he was to 'save his people from their sins.' It is the Son who hath made us free, and therefore we are 'free indeed.' It is in the strength of the divine Spirit, that our present purpose is undertaken: and 'where the Spirit of the Lord is, there is liberty.' Be with us, gracious Comforter, gift of the Father, purchase of the Son, to guide us in our present work, and bless it, to thy glory, and our comfort; that begun, continued, and ended in thee, it may be accepted graciously, and crowned with precious, spiritual, immortal increase!"

Scripture Biographical Dictionary. Written for the American Sunday School Union, and revised by the Committee of Publication. Philadelphia. A. S. S. U. 18mo. 214 pp.

This little compilation appears to have been made with good intentions, but displays little either of skill or pains, except in its divestiture of any thing inconsistent with the neutrality professed by the Union, which has been pretty thoroughly accomplished. Of the articles some are incomplete, some swelled by the addition of matter foreign to the design of the work, and many injudiciously compiled from materials properly belonging elsewhere.—For example, "Aaron" contains details of the duties and vestments of the Levitical priesthood, which properly belong to Biblical Antiquities, and are no part of the biography of the brother of Moses. "Ahasuerus" is a very long article, the greater part of which consists of the personal history of Hamar, Mordecai, and Esther, while the articles relative to all those individuals are incomplete. "Korah" is despatched in nine lines, with a reference to "Dathan" and "Abiram;" while the latter refers again to "Korah." A comparison of Brown's Dictionary of the Bible will show how much more might have been said concerning the rebellious Levite, without any departure from conciseness, or entrance on the delicate and dangerous topic of schism. Abagtha and Admatha, known by name only, as officers in the court of Ahasuerus, have articles; while Kish, the father of Saul, Zillah, the wife of Lamech, Lysias, the chief captain who protected Paul, and others of equal pretensions, find no place, except in a list of names at the end: an article is devoted to the latter, however, under the word Claudius. With few exceptions, the articles relative to persons mentioned in the New Testament are generally defective.

Calendar.

August 11.—10th Sunday after Trinity.
——— 24.—St. Bartholomew.
——— 25.—12th Sunday after Trinity.
September 1.—13th Sunday after Trinity.
——— 8.—14th Sunday after Trinity.
——— 15.—15th Sunday after Trinity.
——— 18.—Ember Day.

MARRIED.

Married.—In New-York, Rev. Aldert Smedes, Assistant Minister of Christ Church, to Miss Sarah Pierce, daughter of Rev. Thomas Lyell, D. D.

In Philadelphia, Rev. Stephen H. Tyng, D. D., Rector of St. Paul's Church, in that city, to Miss Susan Wilson, daughter of Thomas Mitchell, Esq.

INTELLIGENCE.

DOMESTIC.

Ordination.—On Thursday, August 1st, the Rt. Rev. Bishop Onderdonk, of this Diocese, held an ordination at St. Andrew's Church, Walden, Orange county, when Mr. Joseph O. Stokes was admitted to the Order of Deacons. Morning Prayer was read by the Rev. J. P. F. Clark, and the Lessons by the Rev. Robert B. Van Kleeck. Sermon by the Bishop. The candidate was presented by the Rev. Wm. H. Hart, the Rector of the parish.

In the afternoon of the same day, the Bishop preached, and confirmed one person.

At Christ Church, Philadelphia, on the 21st ult., Mr. Samuel S. Lord was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop White. Candidate presented by the Rev. Mr. James.—*Ep. Watchman.*

Confirmation.—The Rt. Rev. Bishop Brownell administered the holy rite of Confirmation in the parish of East Haddam, on Wednesday, the 24th of July.—*Epis. Watchman.*

Clerical Changes.—The Rev. George C. V. Eastman has resigned the Rectorship of St. Michael's Church, Marblehead, Mass.*

The Rev. Oliver Hopson is officiating at Bethany and Salem Bridge, Ct.

The Rev. John D. Smith is officiating at Simsbury and Granby.

The Rev. Isaac Smith has removed from this Diocese [Connecticut] to Pennsylvania, and is officiating at Muncy, and two adjacent parishes.

The Rev. J. M. Forbes has received a call to the Rectorship of St. John's Church, Canandaigua, N. Y.

The Rev. Thomas Clark is officiating at Elmira, Tioga Co., N. Y.

The Rev. Lucius M. Purdy has received a call to St. Paul's Church, Sharon, in connexion with St. John's Church, Salisbury, Litchfield Co., Conn., and has resigned his office in Washington College.

The Rev. Stephen Beach has resigned the charge of St. John's Church in Salisbury, and Grace Church in Canaan; and has accepted the charge of St. Stephen's Church in East Haddam, and St. John's Church in Essexborough.

The Rev. Thomas Jackson, late of Bristol, has been invited to assist the Rt. Rev. Bishop Moore in the charge of the Monumental Church, Richmond, and has accepted the appointment.—*Episc. Watchman.*

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* We understand, though not officially, that the Rev. William Lewis, having resigned the Rectorship of St. George's Church, Flushing, has accepted an invitation to succeed Mr. Eastman at Marblehead.

College Record.—*University of Virginia—Commencement.* The public exercises, usual upon this occasion, took place at the University, on Thursday, the 18th ult. We learn from the Charlottesville Advocate that of the Board of Visiters five were in attendance. No less than *eighty-three* diplomas were conferred. Dr. Socrates Maupin, of Albemarle; Mr. J. L. Cabell, of Nelson; and Mr. Robert G. Cabell, of Richmond, were the Essayists: and Mr. Stanard and Mr. Wickham, of Richmond, the Orators.—*Albany Journal and Telegraph.*

Harvard University.—Simon Greenleaf, Esq., of Portland, Me., has received and accepted the appointment to the Law Professorship in this Institution, and has entered upon the duties of his office. A very complimentary address from his brethren of the bar at Portland upon the occasion, attests the high sense entertained of his character and endowments in the community to which he has been hitherto best known.

Harvard University—Harvard receives most of its students from four counties in this State,—Suffolk, Norfolk, Middlesex, and Essex. In 1821, out of 277 students, 158 were from these counties; in 1827, 167 out of 227; in 1832, 139 out of 222. It will be noticed that even the number from those counties is decreasing—notwithstanding the rapid increase of population and the remarkable prosperity of all classes. Students from its very neighborhood are going more and more to other institutions. In 1827, there were in Brown, Bowdoin, Yale, Dartmouth, and Amherst, 92 students from the counties above named; in 1832, the number had increased to 139—just equal to the number in Harvard.

From the whole State, exclusive of the counties above named, Harvard has now but 30 students in all,—and only five from west of the highlands in Worcester county.

Albany Journal and Telegraph. Boston Recorder.

Washington College—Commencement.—The Annual Commencement of Washington College was held at Christ Church, Hartford, on the 1st inst. At half past 10 o'clock, A. M., the procession formed at the State-house, and proceeded to the church; and the exercises of the day took place in the following order.

Order of Exercises.—Voluntary on the Organ.—Morning Prayer.—I. Introductory Oration—The Decline of Poetry: by Edward Hardyear, Derby. II. A Eulogy on Robert Fulton: by Robert Edwin Northam, Newport, R. I. III. An Oration—The Uses and Abuses of the Press: by Joseph Palmer, Ashford.—Music.—IV. A Latin Dissertation—De scriptorum Græcorum et Romanorum studio: by George Benton, Lenox, Mass. V. An Oration—Popular Ignorance: by George Kellogg Osborne, Troy, N. Y. VI. A Poem—The Portraiture of Genius: by Clement Moore Butler, Troy, N. Y.—Music.—VII. An Essay—The Inefficiency of Laws without Morals: by James Telfair Miller, Wilmington, N. C. [Excused from speaking.] VIII. A Dissertation—Circumstances the True Rule of Education: by Robert Welman Nicholls, New-Orleans, La. IX. An Oration—The Influence of Excessive Refinement upon National Prosperity: by David Hawkins Short, Derby.—Music.—X. Concluding Oration—The Poetry of Life: by Hugh Lorrington Morrison, Tuscaloosa, Ala. [Unavoidably absent and excused from speaking.]——By Candidates for the Degree of Master of Arts. XI. An Oration—The Punishment of Death: by Horace Bethuel Barber, A. B., East Windsor. XII. An Oration—The Importance of Exerting a Moral Influence upon Public Opinion, inferred from the present Situation of our Country: by Augustus Foster Lyde, A. B., Wilmington, N. C.—Music. (Old 100th.)—Degrees Conferred.—Prayer.—Voluntary on the Organ.

The degree of Bachelor of Arts was conferred on the following gentlemen:—H. L. Morrison, E. Hardyear, J. Palmer, D. H. Short, G. K. Osborne, C. M. Butler, G. Benton, R. W. Nicholls, J. Miller, R. E. Northam, Isaac N. Steele, Charles R. Smith, and George R. Bulkley. 13.

The degree of Master of Arts was conferred on the following Alumni of the College, viz. Rev. Messrs. Erastus Burr, Levi H. Corson, Isaac W. Hallam, Caleb S. Ives, Isaac Smith, and Messrs. H. B. Barber, A. F. Lyde, J. D. Russ, J. G. Cambell, Abram Du Bois, E. Goodman, and Wm. H. Walter.

The honorary degree of A. M. was conferred on the Rev. Walter Mitchell, of Goalen, Scotland, and on the Rev. Stephen Jewett, of Derby, Ct.

The honorary degree of D. D. was conferred on the Rt. Rev. George W. Doane, Bishop of the Protestant Episcopal Church in the Diocese of New-Jersey, and on the Rev. Hector Humphreys, President of St. John's College, Annapolis, Maryland.

The day was remarkably pleasant, and the exercises were attended by a large concourse of citizens and strangers. It was highly gratifying to see so many of the clergy and laity of our Church from a distance, as it is an evidence of an increasing interest which is felt for the College, in different parts of our country. There was a larger number of applications for admission, than usual, on the preceding day, and the prospects of the College are very encouraging.—*Episcopal Watchman.*

SUMMARY.

East India Church Establishment.—During the discussion of the question concerning the renewal of the charter of the East India Company, Mr. Grant announced that in a future stage of the bill, he should have to propose some alterations in the Ecclesiastical Establishments of India;—whether to affect their character, or their extent, is not intimated. It is well known that the present provision for the spiritual welfare of even the British settlements and posts is extremely inadequate; and that for the vast heathen and Mahomedan population, the timidity and indifference of government has hitherto prevented any provision whatever.

Education in Malacca.—In the third number of the Chinese Repository, we find that there are connected with the mission in Malacca, three schools for the Malays, which contain 107 children, 60 of whom are girls; Indo-Portuguese schools containing 100 pupils; and Chinese schools for the emigrants from China, 300 pupils.

The Anglo-Chinese college established by the same mission 1818, is the only Protestant college beyond the Ganges. Its object is to open the Chinese language and literature to Europeans, and on the other hand to render the English language and literature accessible to all the nations beyond the Ganges who read Chinese, including, not only China and its colonies in the Eastern Archipelago, but also Loo-Choo, Corea, Japan, and Cochin-China.—The English and Chinese languages are taught in the institution, with the assistance of European and Chinese professors, and an extensive library of Chinese, Malay, and European books. To native students, a course of literary and scientific instruction is also given. Students are admitted from every nation in Europe or America, and from any Christian community, for the study of Chinese, on giving proper testimonials of their moral character, and of their object.—And also native youths from China or any of the surrounding countries.

This college now has a fund sufficient to support twenty-four pupils, and has gained no inconsiderable influence over the Chinese and Malays.—*Albany Journal and Telegraph.*

Mount Ararat.—A short time since there were given, in the St. Petersburgh Academical Journal, some authentic particulars of Professor Parrot's journey to Mount Ararat. After being baffled in various attempts, he at length succeeded in overcoming the obstacles which beset him, and ascertained the positive elevation of its peak to be 16,200 French feet; it is, therefore, more than 1500 feet loftier than Mount Blanc. He describes the summit as being a circular plane, about 160 feet in circumference, joined by a gentle descent, with a second and less elevated one toward the east. The whole of the upper region of the mountain, from the height of 12,750 English feet, being covered with perpetual snow and ice. He afterward ascended what is termed "The Little Ararat," and reports it to be about 13,100 English feet high.—*Christian Remembrancer.*

Peerages and Translations of Irish Bishops.—The Irish Church Temporalities Bill being under discussion, the clause relative to the rotation of the Irish Bishops in Parliament being read,

Mr. Pryme moved, as an amendment, to the effect that no Bishop (Irish) not a Bishop at the passing of the present bill, shall hereafter sit in the House of Lords of the United Kingdom; that when by death, resignation, or otherwise, the number of the present Bishops shall have been reduced to twelve, only two shall sit by rotation; when reduced to six, only one; and that, on their demise, no Irish prelate shall sit in Parliament, except one Archbishop. His object was to separate the offices of politician and prelate, which were not compatible. Mr. Stanley opposed this motion, on the ground that such a proposition was ill-timed, as being not consistent with the objects and details of the present bill; *a fortiori* he would therefore object to the present amendment, which involved a great principle, that required not only a separate, but a most serious consideration, and which therefore, could not be properly discussed in that House, unless as a distinct substantive motion. The proposition was neither more nor less than the expelling the Irish Bishops from Parliament altogether. (Hear.) Now this involved a great constitutional principle, which could not be thus introduced, in a kind of side wind. Mr. Pryme finally consented to withdraw his amendment.

Mr. Goring moved an amendment to the 24th clause, for the purpose of preventing the translation of Bishops, which he contended, was productive of serious injury to the character of the Church. Mr. Stanley admitted that translations might have an injurious effect, but such an important consideration, he contended, ought not to be introduced in such a manner.

Church and State in Great Britain.—A Congregational minister in England, in a letter to his friend in this city, states that the question of Ecclesiastical reform in the United Kingdom is beginning to excite a deep and extensive interest. "Many professed Dissenters," he says, "feel quite apprehensive for the fate of Christianity, if bereft of State patronage and support. The subject, however, is becoming more known, and consequently better understood. Scotland is taking the lead in this controversy. Dr. Chalmers and Dr. McCrie, are the champions for establishments,—the former principally on the ground of expediency; the latter on that of Scripture: and Dr. Wardlaw, Dr. Heugh and Mr. Marshall, are their opponents. A host of pamphlets on this topic has of late appeared in England from the pens of Episcopalians, lay and clerical."—*N. Y. Observer.*

Improvement.—The Theatre at Charleston has been purchased by the Faculty of the Medical College of South-Carolina, for the sum of $12,000, and it is to be fitted up for the accommodation of students previous to the coming winter.—*Albany Argus.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
July 31.	Received of the Female Association of St. Paul's Church, Buffalo, per Rev. Wm. Shelton, - - - - - - -	$74 50
	Education Disposable Fund.	
Aug. 6.	Received from the Christian Benevolent Society of St. Stephen's Church, New-York, by their Treasurer, John H. Hurtin, Esq., - - - - - -	$100 00

Benjamin M. Brown, *Treasurer.*

August 7, 1833.

GREEN BAY MISSION.

The subscriber acknowledges the receipt of three dollars and eighteen cents, in aid of this Mission, from the children of Grace Church Sunday School, New-York; also of twenty dollars for the same purpose from Mrs. Andrew Onderdonk, of Brooklyn.

James Swords, *Agent.*

August 5, 1833.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 8th, from the following persons, viz:—

T. A. Stoutenburgh—Rev. J. F. Phillips, *with remit*—Rev. Abraham Bronson—Rev. Oliver Sheple—I. N. Whiting—George Carr Grundy.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co., 2—Rev. J. C. Cochran, (Lunenburg, N. S.,)—Charles A. Converse—N. C. Sandford.

THE WHOLE COUNSEL OF GOD.

For sale at the Protestant Episcopal Press, 46 Lumber-st. price 13 cents,—The Whole Counsel of God; a Sermon preached in Christ Church, Hartford, on Sunday, July 7th, 1833, at an Ordination by the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith and John D. Smith, were by him admitted to the Order of Deacons. By the Rt. Rev. George Washington Doane, A. M., Bishop of the Diocese of New-Jersey. Printed by Request.

Voiceless Prayer.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.—1 *Samuel* i. 13.

Behold how few brief words set forth
Of voiceless prayer the happy lot;
God who inspires it owns its worth,
Though mortal man discern it not:
That prayer which reach'd not Eli's ear,
The Lord stoop'd down from heaven to hear.

And many a prayer from lips that move
In silence now, ascends on high;
By Him who dwells and reigns above
Beheld with no averted eye,
Aye, plumed with wings, endow'd with sense
Beyond all verbal eloquence.

Then fear not thou, whose faltering tongue
Seems powerless still, when bent the knee,
Though songs of praise by angeſs sung
In heaven, for ever vocal be,
True prayer, though pour'd in sigh and groan,
Soars not unnoticed, nor unknown.

If grace divine the heart prepare,
A sigh, a groan in Jesus' name
May prove a more availing prayer
Than art's elaborate power can frame;
Nor need our silence be deplored
While hearts are vocal to the Lord.

Bernard Barton.

Bishop Mant's last work, 'The Gospel Miracles illustrated,' bears the following simple, delicate, and affecting

DEDICATION.

To E. M.

This little book, meet inmate of thy bower,
Accept, a husband's gift, beloved wife!
It wooes the mind to scan the Saviour's life;
And, if He will, may haply have the power
To cheer a sad, or soothe a restless, hour;
To smooth with oil, from Salem's mountains brought,
The rising billows of o'er-anxious thought,
And light with rainbow hues the darkling shower.
Peace be within thy dwelling! Who, as thou,
May claim for comfort all my feeble aid?
For thrice nine years affection's mutual vow
Hath thee my heart's and life's companion made:
Once dear in health and youth; but dearer now,
When youth hath waned, and health begun to fade!

R. D. & C.

December 22, 1831.

PARISH RECORD.

ST. PETER'S CHURCH, PHILADELPHIA.

The following brief outline of the history of St. Peter's, suggested by this allusion to its present venerable Rector, will probably be new to many of its members.

St. Peter's Church was erected at the suggestion and through the influence of several members of Christ Church, (then the only Episcopal Church in Philadelphia,) resident in that part of the city where the church stands. It was dedicated in 1761. The ensuing account of the dedication is taken from the preface to the sermon preached on the occasion by the Rev. Dr. William Smith, Provost of the University of Pennsylvania.

In this country, then, where our Church is far removed from the government of her bishops, and where it hath not yet been the method (nor indeed would circumstances always admit) before a stated use of our newly erected places of worship, to solicit a special authority for separating them to God's service, in the express manner of any approved ritual; all we can do is to preserve so much of the original design of the thing as Presbyters may warrantably perform; and which, in such circumstances, may be thought more immediately necessary for edification. We may meet on a fixed day; and, in conjunction with the common service of the Church, may use such particular forms of prayer and sermons as may be suitable to the occasion; professing, before God and the world, our humble desire of setting apart such places to his service, and keeping them continually sacred to that pious end.

Thus much is in the power of every religious society; and thus much, at least, as members of the Church of England, it is our particular duty to do, with all possible solemnity, gravity, and love to God, whensoever we devote any particular place to his service; in order that, for ever afterward when we enter therein, we may consider ourselves as entering into the place where he hath promised to manifest his more immediate presence; and behave ourselves when there (as the primitive Christians are* said to have done in their places of worship) with the utmost reverence and devotion, as in the palace of the Great King.

These were the principles kept in view at the opening of St. Peter's Church in this city; and the best testimony for the conduct of that solemnity, is the approbation it met with, even from some who came prejudiced against every thing of that kind. And here it is but justice to the officiating ministers to set down the whole order and choice of the service, made by them on this occasion.

1. A beginning was made with pronouncing the following sentences:

"Thus saith the Lord: The heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest?"—*Isaiah.*

"From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."—*Malachi.*

"The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—*Isaiah.*

"Where two or three are gathered together in my name, there am I in the midst of them."—*St. Matthew.*

2. An occasional Prayer from the Reading-desk.

3. Morning Prayer of the Church, as usual.

4. Proper Psalms,—84th, 122d, 132d.

5. The Lessons, viz. { 1 Kings, ch. viii.
St. Matthew, ch. xxi. to verse 15th.

[N. B. Thus far (except reading the Absolution) by the youngest officiating minister.†]

6. An occasional Prayer, with a baptism, at the fount, [by the author of the sermon.‡]

7. The remainder of the morning service (using only, instead of the Collect for the day, that for St. Peter's day, and the last for Good Friday) by the §eldest missionary present.

8. Occasional Prayer, with the Communion service.

9. The Epistle. Haggai, ch. ii. to verse 10th.

10. The Gospel for St. Peter's day.

[N. B. This part of the service was performed at the altar, by the ‖eldest officiating minister.]

To this succeeded the sermon; and if a judgment might be formed from the attention wherewith it was received by a very crowded audience, the author may flatter himself that now when it appears from the press, and solicits a candid perusal in the closet, it may be of some service; more especially that part which regards our neglected Sabbath and public ordinances.

The author's engagements allow him but few opportunities of addressing the world in this way; and those hitherto have chiefly arisen out of public occasions, where the calls were sudden, and where he hath only had leisure to show the warmth of the heart, and not the labor of the head—Happy always if, with a desire to serve his friends, he can give any testimony of a zeal for the truth, and for that Church whereof he is a member!

At this time the Rev. Robert Jenney, LL. D., was Rector of Christ Church, to which St. Peter's was united under the same Rectorship as part of the same corporation, which thenceforth became the united churches of Christ Church and St. Peter's. Mr. Jenney was advanced in age, and in a feeble state of health. The Rev. William Sturgeon, and the Rev. Jacob Duché were the Assistant Ministers.

Upon the death of Dr. Jenney, in 1762, the Church remained for some time without a Rector, sustained by the ministrations of the other clergy. The choice ultimately fell upon Dr. Richard Peters, who held the Rectorship until 1775, when he resigned, and was succeeded by the Rev. Jacob Duché in that station—the Rev. Thomas Coombs and the Rev. William White being the Assistant Ministers, both having been chosen in 1772.

The events of the Revolution of 1776 dispersed those clergy who adopted views adverse to the Declaration of Independence. Both Mr. Duché and Mr. Coombs left the country in that year, and the Rev. William White, then one of the Assistant Ministers, was appointed to the Rectorship, which he accepted with the express understanding, that in case Mr. Duché should return, he might be at liberty to surrender the parish to the former incumbent. Mr. Coombs never returned, and although Mr. Duché subsequently resided in this country, it was under circumstances which physically incapacitated him from resuming his ministerial functions. He was the victim of a paralysis.

From 1776 to 1780, Dr. White continued to officiate without assistance, alternately in the morning in one church, and in the afternoon in the other. In the last-named year, the Rev. Robert Blackwell was elected Assistant Minister. In 1787, Dr. White proceeded to England, and was consecrated Bishop of the State of Pennsylvania in that year, continuing his connexion with the parish as Rector. In the same year, the Rev. Joseph Bend was appointed an Assistant Minister; and appears to have resigned in 1791.

The Rev. James Abercrombie was chosen an Assistant Minister in 1794.

In 1809, St. James' Church, in North Seventh-street, was erected under the direction of the vestry, and connected with the corporation, which thenceforth consisted of the united churches of Christ Church, St. Peter's, and St. James'.

Subsequently to this, in 1811, the Rev. [illegible]r. Blackwell having resigned on account of his advanced age and infirmities, the Rev. Jackson Kemper was chosen an Assistant Minister.

In 1815, the Rev. James Milnor was appointed Assistant Minister, which office he resigned upon being called, in 1817, to the Rectorship of St. George's Church, New-York.

In 1823, after some previous temporary annual appointments of various clergymen, the Rev. William H. De Lancey was chosen an Assistant Minister. He resigned the situation upon being elected Provost of the University of Pennsylvania, in 1828.

In 1829, St. James' Church was amicably separated from the united churches, and erected into a distinct parish by an act of the Legislature, the Rt. Rev. Bishop White, the former Rector of the three united churches, retaining the same relation to the newly erected parish, the other Churches retaining also his services, with those of the Assistant Ministers, the Rev. Drs. Abercrombie and Kemper. At this point the narrative leaves St. James' Church.

In 1831, the Rev. Dr. Kemper resigned the Assistant Ministry of Christ Church and St. Peter's, to accept the charge of an important parish in Connecticut. His ardent and sober piety, his unremitted assiduity, his admirable parochial talents, and his faithful inculcation of evangelical truth, will long be held in fond remembrance by his many friends, and may well be contemplated by his successors as an example to guide and stimulate them in the responsible and difficult stations which they occupy.

In 1832, the united churches were separated into two distinct parishes, each under the same Rector and Assistant Minister. In the same year the Rev. Dr. Abercrombie resigned his connexion with Christ Church, as Assistant Minister, and in the spring of 1833, extended the resignation to St. Peter's, having spent nearly forty years in the service of these Churches, long admired for his unrivalled excellence as a reader of our admirable Liturgy, for his ability as a writer, and his eloquence as a preacher; and exhibiting in his long-continued, active and steady discharge of ministerial duty, an unbroken attachment to the cause of Christ and of his Church. St. Peter's Church being thus vacant as to a permanent Assistant Minister, the author of the preceding discourses and of this hasty sketch, having in the same year, 1833, been unanimously invited to resume his connexion with this congregation, became the Assistant Minister of St. Peter's Church, to succeed to the Rectorship when it shall become vacant. May he ever emulate the piety, zeal, prudence and devotedness of those who have preceded him in this important charge. —*Appendix to Dr. De Lancey's Sermons on the Mutual Obligation of Pastor and People.*

ST. PETER'S CHURCH, OTIS, MASS.

On the first day of January, A. D. 1828, the Protestant Episcopal Society of Otis was organized, agreeably to, and in conformity with a Statute Law of this Commonwealth. The number of members composing the Society at its organization was 12 only; two of them in early life had been instructed in the principles of the Church, the remaining number had occasionally, though recently, attended upon her ministry and worship. Under this state of things, and with this small beginning, the Society was much aided and assisted by the very valuable services of the Rev. Benjamin C. C. Parker, then a Missionary at Lenox, and parts adjacent. About this time the Society was visited by the Rev. Mr. Gilbert, of Great-Barrington, who spent two or three days, including Sunday, among the inhabitants of the parish: his former experience in new parishes, ardent love for the Church, together with a sound and discriminating judgment, rendered his visit highly useful and acceptable to the parish. From its commencement the Society has gradually increased. The population of the town is not large, and as there are three other religious societies within its territorial limits, great accessions cannot be expected; still, however, it maintains a respectable rank and standing among the other denominations in the town. The Society, as is the case with all newly formed, was greatly incommoded by the want of a suitable place for worship. A small school-house was the only place where the services of the Church could be most conveniently conducted. The house was generally crowded, and the officiating clergyman (Mr. Parker) on several occasions was obliged to leave the house, and perform the services in the open air with nothing to protect him from the piercing rays of the sun but an umbrella which was suspended over his head, during the time of service. In the fall of 1829, the Society began to take measures to erect a church; a subscription was made, and from the amount subscribed, it was thought expedient to commence the work; that the sum was sufficiently large to cause a frame to be erected, and enclose the building. The Society, it is believed, had not the most distant thought that any thing more would be done toward completing the house for years to come. Their numbers were small and few; a great desideratum with them was to have a covering from the storm and tempest, under which they could worship their Maker agreeably to their own consciences, without fear or molestation.

A site for the church was procured, and the corner-stone laid in the fall of 1829. In June following, a frame was erected, 38 by 48, with a well-proportioned tower. After the erection of the frame, the members of the parish with a zeal far beyond their means, determined on prosecuting the work to its completion. It was thought that considerable foreign aid might be obtained, but of that the Society was disappointed: not more than $100 were procured out of the parish. It ought, however, to be here stated, that the Rev. Mr. Parker, and his family connexions in Boston, in various ways, very generously contributed in aid of the parish. A quarto Bible with plates, in Russia binding, and a good edition of the Book of Common Prayer, with notes and explanations, designed for the desk; and an elegant service of Communion Plate were among the donations from that benevolent source. The Society, also, with feelings of gratitude acknowledge the receipt of several boxes of glass from the Female Episcopal Charitable Society of Lowell. Also, a very valuable chandelier from Christ Church, Boston.

The work was prosecuted with energy and spirit, and in the month of November, 1830, the building was completed. The church is Gothic in its structure, and in design and finish is not surpassed by any country church in the State. Within the last three months, a good organ built expressly for the church, has been purchased by the parish; in aid of this object the members of the Berkshire Bar very generously contributed $110.

For more than fourteen months the Society has been destitute of the services of a clergyman, with the exception of one Sunday each by Mess. Gilbert, Ballard, and Keeler, and four Sundays by the Rev. Mr. Foxcroft. The church has uniformly been opened on Sundays, and when destitute of a clergyman, lay reading has been maintained. It has a Missionary Society and Sunday School. The number of communicants is 17. The number of families now belonging to the parish is 64; whole number since the parish was organized is 78.

The services of a clergyman are very much needed in this parish. There is a small parish in Blandford, 10 miles distant from Otis, also destitute of a clergyman. The two parishes combined can pay, and will engage to pay, $300 toward the support of a clergyman; and it is believed that if the two parishes can have the stated services of a clergyman for one or two years, they will be able to support a clergyman from their own resources. Should a clergyman visit Berkshire with a view of taking charge of the churches in Otis and Blandford, he may not find the people burdened with wealth, yet he will find them zealously affected in a good cause, grateful, kind and hospitable.

Lester Filly, } *Wardens.*
Elisha Pinany,
Massachusetts Convention Journal.

SUNDAY SCHOOLS.

We hoped to be able to give some account of the course of instruction pursued in

CHRIST CHURCH SUNDAY SCHOOL,

but a sudden affliction in our family prevents us. This we trust will also be accepted as an apology for the little matter furnished this week, for this department. We refer those of our readers who have last year's report, to that, for information upon the subject. We have been assured that the plan adopted here, has proved eminently successful.

"In presenting the Society with another annual report of the state of our schools, the first subject that claims our attention is that of gratitude to our heavenly Father for his continued care and protection over us through the year that is past, and particularly so during the prevalence of the late epidemic, with which our city was overspread. When every heart was bowed down by reason of one continued scene of sickness, suffering and death, which presented itself on every side, we were not called upon to mourn the loss of a departed teacher, and but one of our little charge fell a victim to that fatal disease.—But while we were thus surrounded with pestilence, and those who continued with us were few in number; yet, encouraged by our Rector, who remained firm at his post, by the divine blessing we were permitted on each Lord's day to continue our instruction without any intermission. Favored, however, as we were in these respects, yet the effects of that season of calamity are still visible among us—our number is still deficient. The number of removals that took place in the vicinity of our church to a remote distance, has prevented many from returning again to our school. Several of the children being deprived of both father and mother, were dispersed abroad among the different benevolent institutions, at so great a distance, as to place them beyond our reach. But though all this has come upon us, we have yet great cause for thankfulness, that the interest heretofore manifested in each department, is not in the least diminished. Our school is gradually increasing, and our prospects for future usefulness are encouraging. The number of scholars who are considered regular in their attendance, is 205. The improved mode of instruction mentioned in the last annual report is still continued with success; and experience has proved it to be the most effectual method of exciting the attention and storing the mind with the interesting lessons contained in the books of our Union. Appropriate lectures on the different subjects of instruction are delivered by our assistant minister, the Rev. Mr. Smedes, at the teachers' meetings, which are highly beneficial. The monthly reports of the teachers are strictly attended to, and the distribution of the Children's Magazine is continued with good effect. In order that the children may unite in the services of the Church, the greater part of those who can read, have each been presented with a Prayer-book."

ST. ANDREW'S CHURCH SCHOOL.

"Males, 64; teachers, 7; Females, 76; teachers, 7; Infant School, 30; one teacher. Increase of the whole school since last report, 70. Attendance during the winter, regular though small—owing to the fact, that there is no suitable place in which to hold the school. It is contemplated, however, to finish the basement of the church, and thus afford a large and convenient room for the use of the Sunday School, and likewise of the Infant School during the week."

ST. JOHN'S CHURCH SCHOOL, BROOKLYN.

"One Superintendent; one Secretary; one Librarian; male teachers, 11; female teachers, 14; average attendance of males, 60; average attendance of females, 70. Four of the male teachers and six of the females are communicants in the church.

An excellent library divided into two classes of books. The one for the teachers and such of our congregation as contribute to its funds; the other for children; whole number of books, 450.

The school is in a prosperous condition, and gives promise that the reasonable hope of its conductors may be realized."

PRACTICAL.

JOINT WORSHIP.

When assembled in the sanctuary of God, *it is the duty of the congregation to unite in the worship of the temple.*

A mere attendance in the house of God, is not all that is required of you. You come to *worship* the Father of your spirits, and the Redeemer of your souls. The form of worship in use among us is a combined form: it looks to the co-operation of the congregation with the clergyman. Neither can its beauty be estimated, nor its true spirit be felt without this united action. When here I conduct a service which requires your aid in uttering its responsive portions, a service which cannot be conducted as it is appointed to be used without your assistance, as Christians assembled to worship God, and as Episcopalians met to worship him according to an established form, your participation in the portions of the service allotted to the congregation is essentially necessary. I know, my brethren, that the lips may move when the heart is not touched. I know that God looks to the heart rather than to the words which issue from the mouth. But withal, what can be thought of the pretensions of those to be true worshippers whose hearts and lips are both sealed, the former in apathy and the latter in silence? It is here that we assemble to humble ourselves before God, to confess our sins, to seek for pardon, to pray for grace, to raise the notes of praise, and to offer unto God thanksgiving. In each of these portions of the service all of you are concerned. Is there one of you that can look back upon the records of the past week only without the conviction of having during that short period offended in word, or thought, or deed, the awful majesty of God? Is there one of you that has not felt during that period the infirmity of a corrupt nature, and the power of temptation? Is there one that has experienced no mercies which call for thankfulness, no blessings which demand the voice of gratitude and praise? If any such be present, they may be exempted from lifting up their voices in this house of prayer. The service of this church is not meant for such, it is a service adapted to *sinners*, pressed with the consciousness of guilt in the sight of a holy God, and therefore needing the *pardon* which is here sought—pressed with the sense of infirmity and corruption, and therefore needing the *grace* which is here prayed for—pressed with an overwhelming load of benefits, spiritual and temporal, and therefore called on to evince their gratitude to the beneficent author of all these blessings. Now who is there, of all here present, that in this view of his character and wants, would deny the propriety or the obligation of uniting with his *heart* and with his *voice* in the devotions of this house of God. It is not that you are invited to any thing like ostentation in this duty—it is not under the supposition that your devotions here will exempt you from moral or religious duties elsewhere, that I proclaim it to be the duty of you all, young and old, to unite in the solemn services of the Church of God. Timidity, false shame, indifference, the apprehension of attracting notice or of being charged with singularity, none of these are adequate excuses, before conscience or God, for neglecting to humble yourselves on the knee of prayer, and to add your voices to those which are lifted in unison to a heavenly Father; for winding up yourselves in a cloak of indifference, and standing heedless and unconcerned in the very temple of the living God! How cold and chilling is the service of the sanctuary, when the feeble sound of a timid and tremulous response is scarcely caught upon the listening ear of your minister. How animated and cheering would be the united swell of its five hundred voices lifted in prayer and thanksgiving to Him who sitteth upon the throne, and to the Lamb.—*Dr. De Lancey's Sermons.*

THE CHRISTIAN'S DUTY IN THESE TIMES.

The times which are rolling over us call more than ordinarily for exertions in the promotion of that religion which is the offspring of the blessed Spirit. If some are burlesquing religion by extravagant fancies, others are laboring to supersede it, and to form society, and improve mankind without it. They designedly overlook it, and wish to persuade us that the seeds of melioration are in ourselves.

Of the two perversions, the latter perhaps is more dangerous, as being more insidious: the miner is always to be dreaded more than the open assailant. Of the extraordinary efforts made in this day for the wide diffusion of knowledge, all are aware. Publications issue forth from the press, respectable for the topics on which they treat, as well as the ability with which they are executed, and surprisingly cheap. They are marked, however, by a studied avoidance of religion. Not, it is supposed, with any sinister designs against it, on the part of their supporters, but rather, perhaps, with the mere intention of avoiding debatable ground, and of making their productions palatable to all. The effect, however, if not guarded against, must be most extensively deleterious. It is liable to displace religion by a side-wind—it is supplying, in science and general knowledge, a succedaneum for it. The ground becomes thus pre-occupied, the cravings of the mental appetite are met in every direction, and all the brief spaces of leisure, commanded by thousands, filled up.

Let Christians beware of this aspect of the times, and become assiduous in counteracting, by diligence in their appropriate province, the tendency of this temper of the age. What is knowledge or education, if religion be not grafted upon it? A mighty instrument, capable of being turned to as much mischief, as it is to good in connexion with religion. And who are to produce this connexion but Christians,—by supporting Sabbath Schools, Christian instruction societies, the distribution of religious tracts, and the circulation of the Scriptures, as well as other religious publications? Let them unite also in maintaining the public ministry of the Word, in multiplying the places for its exercise, and in supporting the "Schools of the Prophets."—Thus religion and literature, going hand in hand, both will be mutually advantaged and increased.

In the advances of knowledge we can see nothing to fear, nothing but what is exhilarating and encouraging, *provided the efforts to spread religion be made with corresponding ardor.* It will be the reproach of Christians, if the advocates of any other knowledge outstrip them in their career for its advancement. All classes of Christians should be here associated, as those of society in the other departments. Then, while "many run to and fro, and knowledge is multiplied," piety and the fear of the Lord will share in the progression. Learning and knowledge, *of the best kind*, will soon be the stability of the times. To have contributed to the prevention of what would oppose it, and the promotion of this good, will present a rescue of our best energies and abilities from the influence of sloth, the cravings of self-indulgence, and the calls of the world, that will be most refreshing to the contemplation at the close of life, endure after life, and flourish in its effects in the eternal world.

But O! that the efforts thus to dispense the forms of religious knowledge,—the materials of Christian piety, may be accompanied and followed by earnest supplications for the necessary influence of that divine Agent to give them effect, whose offices and character have been brought before us! It is fruitless to pray for his working where the materials for it have not been supplied, and equally fruitless to supply them if his agency be not implored and obtained. The husbandman sows his seed, he repeats his efforts, he renews his labors again and again. How does he now watch the appearance of the sky—how does he hail the sunny ray, the circulating breeze, the refreshing moisture! Ah, Spirit of the living God! the influences analogous to these on the spiritual seed in the moral soil, thou alone canst impart. Withhold them not. Be not driven from our world by the baseness of some, the indifference of others, the supineness of thine own recipients; and suspend no longer the energy that, by quickening our prayers, shall draw down upon the earth, in all directions, the refreshing showers of grace. None shall then despise thee; none shall then question thy divine agency. The blossoms of spring, the fruits of summer, will not more sensibly attest the presence and power of the great luminary, than thy presence will be attested in the prevailing spirituality, the budding virtues, and blooming graces of a regenerated world.—*Leifchild's Discourses.*

All men have some chief aim superior to all others; the compassing of which is the great employment of their thoughts, and labor of their souls. Other designs are carried on only leisurely and accidentally, without any great concern; the soul being entirely bent upon the success of that object, which it has made choice of as its grand business and satisfaction. The object of the ambitious man is power and honor; that of the luxurious man is sensual pleasure; that of the covetous man, is the increase of his wealth. But that of the wise man, is the increase of his virtue. He looks upon the world as a stage, where he is placed by the great Creator to act his part; and upon life, as the time allowed him to act it in. He is diligently careful of all his actions and behavior, knowing that his fate depends upon his performances.—He values not the hissings or applauses of the inconstant, ignorant multitude; but is most industriously solicitous to obtain the approbation of the Almighty Spectator.—*Howe.*

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